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CONTENTS

	PAGE
CHRONICLE	121-124
TOPICS OF INTEREST	
A Solution of the New Race Problem—Natural Right of Labor Unionism—World Student Mission Organization—An Irish-Belgian Artist and Patriot	125-132
COMMUNICATIONS	132-133
EDITORIALS	
The Declaration of Independence and the Propagandists—The Tooley Street Tailors Rebuked—Bi-Centenary of the Passionists—In Conflict with Prunes and Raisins.....	134-136
LITERATURE	
Æschylus the Soldier Dramatist—Serenade—Reviews—Books and Authors—Books Received	136-140
EDUCATION	
A Plea for Catholic Chivalry.....	141-142
SOCIOLOGY	
The "Closed" and the "Open" Shop Again..	142-143
NOTE AND COMMENT.....	143-144

Chronicle

League of Nations.—The first meeting of the Assembly opened at Geneva on November 15, with M. Hymans, of Belgium, presiding. Mr. Motta, the head of the Swiss delegation, spoke in the capacity of host and welcomed the representatives of the forty-one nations; he asked permission of the Assembly to send a message of sympathy and greeting to President Wilson, a permission which was at once granted. Mr. Wilson's reply was read in the Assembly on November 19. M. Hymans, the temporary President, formally opened the meeting. In the course of his speech he laid insistence on the fact that experience and time would correct the defects of the Covenant and declared that the League of Nations was not and never would be a superstate tending to absorb the sovereignty of nations or to reduce them to tutelage: "Our aim is to establish between independent States frequent and friendly contact and meetings from which affinities and sympathies will follow."

The first business to be transacted was the blocking of the first steps aimed at the challenge of Lord Robert Cecil's right to represent South Africa. Among a number of questions circulated among the members was one

which affected the representation of States. Signor Tittoni declared that States had the right to send any one they desired. General approval followed his statement, and M. Hymans announced that the question would be dropped. Lord Cecil's seat in the Assembly was thus secured. The meeting then proceeded to the election of a permanent President. As a result of the balloting M. Hymans received thirty-five votes; M. Motta, 4; M. Bourgeois, 1, and M. Ador, 1.

Before long it became evident that it would be impossible to transact the great mass of business in general meetings, and it was decided to create six commissions, on each of which every nation composing the League is represented. There was considerable discussion about the publicity to be given the conferences of the commissions, but in the end it was resolved to conduct them in secret, without keeping minutes, and to render to the Assembly a brief summary, technically called a *procès verbal*, of the results of deliberations. The commissions are as follows: General Organization; Technical Organization; Court of International Justice; Finances; Admission of New Members; Blockades, Mandates and Disarmament. Most of the agenda before the Assembly were referred to these commissions. An important step was taken by the Assembly, when it decided to send an international military force to supervise the plebiscite soon to be held at Vilna. Germany has sent to the Assembly an official protest against the treatment of German colonies, on the ground that the Covenant provides for the disposition of these colonies by a system of mandates. The failure to make such disposition, Germany alleges, constitutes a violation of the Versailles Treaty.

France.—Now that the Chambers have renewed their sessions, one of the most important topics everywhere discussed is the resumption of the debate on the renewal of diplomatic relations between France and the Vatican. There is good ground for the prediction that the present Parliament will considerably advance matters towards a happy conclusion. Those who favor the resumption of diplomatic relations are now more numerous and influential than ever before. There is every reason to believe, so advices from France to the Catholic press state, that the Premier, M. Georges Leygues, who went into office a few weeks ago, will sincerely promote the measure. President Millerand, when Premier, made a formal promise on the subject and Premier Leygues, his successor to the presidency of the Council of Ministers,

is bound by that pledge, for he has given his full approval to President Millerand's policies.

Undoubtedly there will be opposition to the program for the renewal of relations with the Holy See. The Radical party, at their Congress recently held at Strasburg decided that its members in Parliament should vote against the measure. But the Radical vote has waned in number and in importance in the present Chamber. While in the former Chamber they could command a majority, they muster now only 86. Out of the 600 Deputies, including the Socialists and the various groups of the Left arrayed against all friendly dealings with the Holy See, 200 votes at most can be polled against the bill authorizing a permanent embassy at the Vatican. But these 200 adverse votes will be fully outnumbered by the votes of the 400 Deputies who are known to favor the proposed bill. Among these 400, are 200 Catholic Deputies who will draw the support of the 200 who belong to the various moderate groups which have frequently sided with the just claims of the Catholic party.

In the old Chamber elected in 1914, there were 30 Catholic members in what was known as the Conservative Right; 40 in the group of the *Action Libérale* and about 30 in other groups. In the elections of 1920, the older groups were not reformed or lost their names. Now in the Independent group, or that of the Conservative Catholics, there are 40 Catholics; 160 are to be found in the group of the *Entente Républicaine—Démocratique*, that of the Social Catholics; a few others are scattered throughout the other moderate groups in the Chamber. A number of the new members are ex-soldiers with a splendid record of service during the war. Among these and in the front rank are two generals, General de Castelnau, and General de Maud'huy. All admit that the keen insight of the former as a politician and a statesman, and his stirring eloquence are equal to his skill as a commander in the field. The Deputies, irrespective of religious or political affiliations have generously welcomed into their ranks the victor of the Grand Couronné. General de Maud'huy represents Metz in the assembly. His fellow-members have not forgotten the gallantry he displayed in the defense of Lorette, Arras and Douaumont. While there are two priests in the Senate, Canon Colin and the Abbé Delsor, the Chamber includes four, the Abbé Lemire, an able sociologist, who has been a member of the House for more than twenty years, the Abbé Muller, professor of theology at the University of Strasburg, the Abbé Hackspill, manager of a Catholic newspaper at Metz, and the Abbé Wetterlé, Deputy from Alsace. Abbé Wetterlé is also manager of a Catholic paper in Colmar. He was for a long time a member of the German Reichstag, in which he sat as a "protesting" member for Alsace.

Among the Catholic Deputies and Senators, lawyers and landowners are in the majority, but there is a large sprinkling of physicians, civil engineers, university professors and secretaries of trades unions. A "rural worker,"

M. Léger, represents a country district in Savoy, and a genuine farmer, who attends the sessions of the Chamber in his picturesque peasant costume, represents a Breton constituency. The French Catholics in the Chamber and outside point with pride to M. Louis Guibal, *bâtonnier* or President of the Montpellier Bar Association, one of the new members. M. Guibal is probably in all respects the most brilliant orator of the assembly, recalling in many ways by his eloquence the regretted Count Albert de Mun. A Catholic, M. Lefebvre Du Prey, is Vice-President of the Chamber; the President of the Army Commission is General de Castelnau; the Vice-Presidents of the Labor and Social Problems Commissions are professors in the Catholic Institute of Paris, a former editor of *La Croix*, M. Louis Dubois, presides over the Reparations Commission established by the Versailles Peace Treaty. M. Isaac, the well-known Deputy of Lyon, one of the great *industriels* of France, and a leader in all questions of Catholic sociology, is Minister of Commerce.

The facts and figures given out by the Government concerning the industrial rehabilitation of the country since the enemy left the soil of France just two years ago, speak of a wonderful revival.

Industrial Recovery

Fifty years ago, following the invasion of the German troops and their victory, France achieved a similar miracle of recovery. A crushing indemnity was imposed upon her by the victor. She paid it long before it was due and set out to rebuild her shattered financial resources with an energy that amazed the world. Within the last two years, she has, in spite of the frightful disaster that overtook her, surpassed her former record. In their inroads towards Paris and their subsequent retreats, the German armies left 7,000,000 French acres a desert, "pitted and scarred with shell-holes." All but 280,000 acres in this wide area, will bear their usual crops next spring. In the path of the enemy, the textile industries of the northern departments were practically ruined. They are now operating at ninety per cent. of their normal capacity. The merchant tonnage, which suffered heavy losses from the German submarine attacks during the war, is now approximately the same as before the August of 1914. Coal production is now at the rate of 30,000,000 tons a year: two years ago it was only half of this. During the first nine months of 1920, France "trimmed" 7,000,000,000 francs compared with the same months of 1919, from her adverse balance of trade. Her freight car loadings are now 35,000 cars a day, against 21,000 in May last. The public revenues for the last nine months of 1920 exceeded the revenues of the same months in 1919 by 3,500,000,000 francs. This inventory of progress, says the New York *Tribune*, is lyrical in its terms. "It shows what a great people can do when its will is enlisted." To heighten the splendor of the achievement, what France has thus done, she has done practically

unaided, with her own hands "though one-half of her man-power was either gone or crippled."

Holland.—According to an account of the Catholic progress in Holland, sent us by our correspondent, P. Seghers, conversions to the Faith have, for the last few years, annually numbered about 1,000. From 1907 to 1918 they amounted to more than 11,000. The great majority of these conversions took place in the dioceses that are predominantly Protestant. Although materialism has undermined the faith of many of the Dutch Protestants, a great number still cling to the old orthodox views. Most prominent among these are the Calvinists and Lutherans. While not fully satisfied with their religion, the majority are greatly prejudiced against Catholicism. These prejudices are partly due to birth and education, and partly to slanders and misstatements spread broadcast by Protestant ministers and writers. Generous efforts have been made by the Catholic laity and clergy of Holland to dispel such misconceptions.

During the last few years certain practical methods have been brought into play which seem to promise more abundant fruits and afford a wider field of action. Some time ago Father Van Ginneken, S.J., inaugurated a series of conferences and lectures for our Protestant brethren at s'Gravenhage. In these lectures he avoided all direct controversy and limited himself to an exposition of Catholic doctrine, especially of those doctrines and practices of which our separated brethren have more or less false conceptions. Thanks to such a method, they may recognize their error without hearing it directly exposed and refuted. Similar lectures were given at Rotterdam by the same Jesuit father. His example was followed by some of his own religious brethren, as well as by Dominicans, Redemptorists and secular priests in other important cities, and generally with the greatest success. The lectures were followed by retreats given by Father Van Ginneken and another Jesuit Father to Protestants and Catholics, both men and women. In these retreats, the Catholic members of the band act as guides and "angel-guardians" to their Protestant friends, initiate them into the customs of the house of retreats, explain the order of the day, and all those little observances of Catholic life with which, of course, the Protestant retreatant is entirely unacquainted. The examination of conscience, morning and evening prayers are made in common, but attendance at Mass is optional for the non-Catholic members. Beside three meditations, two conferences are given each day, one on some spiritual, the other one on some liturgical subject. The Spiritual Exercises of St. Ignatius are closely followed, while the necessary explanation of the principal dogmas of Christianity is added to the meditations, and such topics as the particular examen, the election of a state of life; the Mass, its ceremonies, ritual and vestments; the Sac-

rament of Extreme Unction and the Offices of Holy Week are treated in the various conferences. The retreats last from six to seven days.

The indefatigable Father Van Ginneken has also started a third work of zeal and charity, that of the Catechumens of St. Reinalda, which has received the hearty approbation of the Bishop of Haarlem. This work has for its object the spiritual welfare of the children of mixed marriages, or of those parents who have practically no religion whatever, and consequently give none to their offspring. This is too frequently the case among the lower classes of the population. The work of the St. Reinalda Society had its auspicious beginnings in the erection of a house at Bloemendaal, near Haarlem, destined for the education and formation of the young ladies who generously undertake this all important task. These workers are divided into two classes, the contemplatives and the catechists. The first are religious with vows. They practise the spiritual exercises common to all religious, share in the formation of the catechists, and by their manual labor help the workers engaged in the actual task of rescuing the unfortunate children whose spiritual needs would, without them, be altogether neglected. The second class is not bound by religious vows, but receives the theoretical and practical formation necessary for its duties. Its members may possess property, but pledge themselves not to marry for a certain number of years. They are also obliged to promise fidelity and obedience to their Superior General.

When sufficiently formed, these catechists are sent to the various houses of the "catéchumenat," especially those of the larger centers. The first of these centers was opened about a year ago at s'Gravenhage. Its directress is a convert, a former member of the Salvation Army. The children, boarders and day pupils already amount to a considerable number. After they have passed through the regular stages of instruction and formation, they are at last received into the Church, provided their parents consent. Should the parents refuse, the children may remain in the institution until they are of age. The costs of the work of the "catéchumenat" amount to about 76,000 florins, partly at least borrowed for the purpose. The annual membership fee in the St. Reinalda Society is 100 florins and scholarships are formed for the purpose of perpetuating the work.

Ireland.—The Irish problem is as tangled as ever. Raiding, looting and kidnapping are of frequent occurrence. During the week a prominent priest of the diocese of Galway was made captive and then murdered. The British officials have begun a thorough search for Sinn Fein funds: banks have been raided, and in one case officials were arrested. Naturally, robbers have taken advantage of this circumstance and Cork has paid

Autocracy in Action

the penalty. Banks of that city were pillaged and the usual murders took place. Tralee, too, once again experienced the beneficence of British democracy. The raid there was prolonged and serious, troops shooting victims as they fled across the fields. Unfortunately children are now among the victims of Black and Tan outrages; for two were shot in Dublin and one of Ardfert, Kerry.

But the most hideous slaughter of all occurred on November 21 when without warning Black and Tans turned machine guns on 15,000 men, women and children who had gathered to witness a football game. At this date semi-official reports place the casualties at 10 killed and 65 wounded, 11 seriously. The same day no fewer than fourteen men died in attacks that took place in Dublin. In Cork the police fired into the crowd indiscriminately and threw bombs freely. The bloody days of Cromwell have returned.

The end of all this is hard to foresee. British Labor has demanded an Irish Assembly and promises to investigate reprisals in Ireland. Asquith is denouncing the Government severely, declaring that its policy incites murder. Further, he gives it as his calm judgment that the "Irish policy compares with the blackest annals of the lowest despotism of the European world." The ex-Premier apparently believes that Sir Hamar Greenwood is lacking in truth. He points out that "thirty-two creameries have been partially or totally destroyed by the agents of this executive, and there is not a suggestion that the owner or occupiers of the creameries had anything to do with attacks on the military or police, a fact that must have been known to the Chief Secretary when he declared that there was not a tittle of evidence to show that servants of the Crown had destroyed any creamery in Ireland." Referring to the outrages, called reprisals, Asquith says:

The plain truth is that since the adoption of this practice of reprisals, without parallel in the annals of British administration, justice has been put in the background and vengeance has been enthroned in its place. Killing is murder, whether the victim be a constable or soldier, or a woman nursing her baby by the wayside. It is to be reprehended as much in one case as in the other, but it is the business of the State to wield the sword of justice effectively with scrupulous and dispassionate impartiality, and you deal a blow at the very foundation on which civilized society rests when the executive permits itself to confound the innocent with the guilty and to strike out wildly and blindly in a frenzy of retaliation.

In this he is sustained by seventeen Anglican Bishops, who write:

While condemning murder and outrage by whomsoever committed, we deplore the disastrous state of affairs in Ireland at this time. We believe that force breeds force and reprisals suggest reprisals, but brotherly love and good will lead to amity and peace. We therefore ask that military terrorism may cease, and that a truce be arranged by both sides so that, in an atmosphere of peace, negotiations for a settlement may be carried on.

Meantime the letter of the Irish Hierarchy is attracting serious attention. The *Osservatore Romano* has published it in full with copious comments, in part as follows:

This collective document, through which the Irish Bishops denounced to the civilized world the present sad destiny of Ireland must excite a profound impression among those who have in their hearts feelings of justice and humanity.

After declaring that the alleged crimes of Sinn Fein appear to be reprisals for police outrages, instead of the reverse, the *Osservatore* continues:

It does not seem just to attribute to the English people responsibility for the happenings in Ireland. This is proved by the statements of the most reliable section of the English press, which, echoing public opinion, condemns such actions and demands that an end be put to them promptly. Nor can the intention of murdering innocent people and destroying their property be ascribed to the British Government, which, according to its own declarations, boasts of preserving faithfully rights, ideals, truth and justice. It is difficult, therefore, to believe that the British Government ordered soldiers to behave as British soldiers who now command Ireland and whom five years of war have accustomed to blood lust are now acting.

In conclusion, the Italian paper remarks:

May this historical document enlighten the English Government, inducing it to order an inquiry, impartial and exhaustive, into the atrocities committed in Ireland, invoked by the Bishops in the name of justice. May the Government of liberal, civilized England do for Ireland what at other times and under similar circumstances it has done for other peoples, and what, during the World War, was promised to small nationalities. This is the way to solve honorably the Irish problem.

Meantime, at Washington, the Commission on Ireland is pursuing its investigations. Several Americans, recently returned from Ireland, and several Irishmen who came to America to testify, have confirmed the worst fears of decent people.

Japan.—Last Election Day the people of California overwhelmingly indorsed the Anti-Alien Land Law which was recently passed by the State Legislature and then submitted to the voters for a referendum. By the people's vote it is now the law that in future no alien who is not eligible to citizenship under Federal naturalization laws may own or lease agricultural land within the State. It does not affect existing ownership or titles, however. The statute is in effect a copy of the Japanese law which forbids the lease or ownership of Japanese real estate by foreigners.

Figures announced on November 16 by the Washington Census Bureau showed that the increase of the Japanese population in California, Washington and Oregon has been slower during the past ten years than from 1900 to 1910.

On November 18 a committee of Tokio journalists passed a resolution which demands a national protest against California's action. The *Kokumin Shimbun*, a Tokio journal strongly opposed to the anti-Japanese legislation, has urged an appeal to the world's public opinion on the question. Two thousand university students recently debated at Tokio the question, "Shall Japan Fight America?" It was argued that Japan had good cause for fighting, but it would be imprudent to fight now.

A Solution of the New Race Problem

WILLIAM M. MARKOE, S. J.

MUCH has been said and written of our race problem, but it still remains a problem. Often, in the past, the North, with complacent superiority in ideas and methods, watched the South floundering about in vain efforts to solve this vexed question. The former boastfully pointed to her own variegated stream of immigrants and lauded her great melting-pot as the solution of all racial differences. But those incoming races, though of a swarthy complexion, were not black. Today the North has an opportunity to give an answer to the race question, because it has become her own. A new flood of immigrants is entering her region by a land route, and there can be no doubt of their color.

More especially, however, have the Catholic millions of the North the sacred obligation of showing wherein lies the solution of this difficulty. It is not a matter for them to pass over lightly or to neglect. The race problem has been no child's play for the South. It has already cost the whole nation millions in wealth and the blood of tens of thousands of her noblest sons. Although the North delivered the Negro from the chains of slavery, that was only half the work. The Catholics of the North must complete his emancipation by placing upon him the sweet yoke of Christ. Thus they will lay the ax at the root of the evil. When this has been accomplished the American race problem will be practically solved. I do not ask the recognition of the Negro in the social or profane world; but in religion he should not be denied his God-given heritage. Make the black man a child of God, a coheir with Christ; having made him this, accept him as such, and the other tangled threads of this complicated problem will unravel themselves. Refuse him these rights and you reject the only real solution of a daily more perplexing racial conundrum.

It is a fruitless task to preach Catholicism to colored people and at the same time set up a discriminating color-line in churches and schools, essential adjuncts of our faith. Christ Himself laid down universal charity as the mark of His true disciples. The contradiction in Catholic discrimination is evident even to the supposedly dull minds of our black brethren. Not many months ago I was speaking about the Catholic Church to a colored man who seemed much chagrined over the racial discriminations made by Protestant sects. Here was an opportunity to bring home to him at least one practical outstanding feature of the true religion, namely, that as Christ had come to save all men His Church must know no color-line. I had no sooner made the claim with pride for the Catholic Church, than my black friend smiled incred-

ulously and reaching to a shelf handed me a newspaper. It was a negro weekly. In large type across the front page a head-line told of a Catholic priest who had recently forbidden colored Catholics the use of his church. That priest helped prevent a colored man, over 2,000 miles away, from becoming a Catholic. Another case is that of a pastor who not long ago received letters from his parishioners in which they threatened to stop coming to Mass unless a few unoffending Negroes were barred from the church. Another and more recent experience is that of two splendid young colored boys, just baptized, the conversion of whose father, who belonged to no church, promised to be an easy matter. When the subject was mentioned he assumed a serious expression and asked: "Well, if I become a Catholic, will my boys be allowed to attend — University?" I could not promise him, because I had serious doubts whether the Catholic school in question would admit a colored student even as a day-scholar. Later inquiries proved that the young Catholic colored boys were not wanted. The same school admits Protestants, Jews, and infidels. Those of the household of the Faith are barred because of their color. What is the result? The father of these boys is trying to make them give up their religion altogether. Several young colored girls, of equally good character with the boys mentioned, were recently refused admittance to the Catholic schools. *AMERICA* for October 9, 1920, carried a communication, written by a colored man, in which he complained that some parochial schools of New York would not admit colored children. About a year ago, too, a committee of colored Catholics issued a pamphlet in which they attempted to show that the Catholic clergy are opposed to a colored priesthood. It contains falsehoods and exaggerations, but it does not help matters to be blind to the fact that there is some foundation for the discontent of many of our colored fellow-Catholics.

Until we meet the issue squarely we cannot hope to bring the Negroes in large numbers into the true fold, nor, in consequence, to play an important part in the settlement of the race question. One would expect the colored people to be attracted by Catholicism, but unjust discrimination is the stumbling-block. Professor Hart of Harvard, in his book, "The Southern Negro," says: "Contrary to expectation forty years ago, the Negroes have been little attracted by the Catholic Church, which is so democratic in its worship, and possesses a ritual which might be expected to appeal to Negro nature." Cardinal Gibbons candidly admits that the Church has

thus far made no perceptible impression upon the race. He asks: "What is wrong, our methods or our zeal?" Perhaps, our charity! Without charity all else avails nothing. When Catholics in general manifest universal benevolence towards the blacks the mystery may be solved. As it is, the Negroes have established their own Baptist, Methodist, and other churches where, both in theory and practice, they are unembarrassed by a color-line.

To point out the evil is one thing, to indicate the remedy another. The root of the trouble, I think, lies with priests and Sisters, not that they fail to rise above petty race prejudice, for they usually do, but that they do not train our Catholic people to take a supernatural view of the Negro and to distinguish between their relations with colored people in the profane world and before God. This is seen in the common excuse given by school authorities that they will lose their pupils if they admit colored students. White parents will object. This un-Catholic stand is catered to instead of corrected. It was different in the early days of Christianity. To Paul there was neither bond nor free. Christ was all, and in all. In the ages of faith the proud noble was infinitely above the peasant or serf in the social order, but when the latter asked an alms in God's name or learned his catechism in the monastic school or knelt beside his lord in church, all were equal before their common Father in heaven. Protestantism cannot be expected to rise to the heights of this universal fatherhood of God and brotherhood of man. The sects draw the color-line hard and fast. Probably it is our close proximity to this lower standard which pulls us down, but Catholics in a Protestant land should not be influenced by this lower concept of Christianity. Because we admit one whom we may think our social inferior to the treasures of the Church, we do not forfeit our self-respect.

Our churches and schools are essentially religious institutions, soul-saving institutions. They are adjuncts to our faith. Can we logically admit the Negro to Baptism and then forbid him these further helps to his salvation? The Negroes are settling all over the North. Each group must be cared for in its own locality. This can be done only by admitting them freely to "white" churches, and those who can fulfil the same moral and intellectual requirements as others, to "white" schools. There seems to be no other way in which to care for our colored converts. What an expenditure in money would be involved in the erection of separate churches and schools throughout the land for the many colored people who within all reasonable expectations should be enrolled in the ranks of the Faithful during the next ten or twenty years! Indeed, this is often impracticable. In many localities where a young colored man or woman is ready for high school or college the number of Negroes is too few to allow of a school of higher learning for them alone. Nor can they usually afford to travel and live at one or other of a few central points where such schools might be maintained.

The same is true for the grammar school and the church.

Aside from expense and impracticability, segregation is un-Catholic, and has proved destructive of the Negro apostolate. Not that it should not be had where there are practical reasons other than pure race prejudice and snobishness. It is to these latter two only, that the colored people take exception. Many of our cities have their Polish, German, and Italian churches and schools, but there is a different reason for these than the two mentioned above. When like the Italians, Poles, or others, the Negroes prefer separation, and praiseworthy objects are served, then by all means let the races be treated apart. Of this, Negroes who understand the facts will not complain. Thus the establishment of a separate seminary at Greenville, Mississippi, has been authorized by Rome itself and is most laudatory; so likewise colored parishes exist in our larger cities which have more or less strictly colored districts. But even in these cases, as in those of other peoples who have their own churches and schools, the distinction is not meant to be of iron-bound rigidity. We must always welcome a colored Catholic as a brother in the Faith, be he simple layman, clerical student, or priest.

It is true that there are social functions of church and school life which present difficulties; functions, however, purely accidental. The bazar and the alumni banquet are secondary and are not intended to prevent some Catholics from saving souls. The church and school do not exist for these things. In spite of them, many schools give educational opportunities to colored people. Shall the schools of the greatest spiritual democracy in existence, in the most democratic country in the world, be more fastidious than the irreligious, public, State, and non-sectarian schools? If Harvard, exclusive West Point, and the State universities can have their colored graduates, shall not our Catholic schools come to the rescue of the Negro? Indeed, self-styled "elite" Catholics take pride in sending their children to these very schools. If public grammar schools accept colored children, shall not our parochial schools? Non-Catholic schools have for their object the gaining of a merely temporal advantage for their students. The aim and object of the Catholic school is the eternal salvation of souls. Therefore Catholic parents are commanded to send their children to Catholic schools under pain of culpable neglect. Shall we preach a different doctrine to our colored Catholic parents?

American Catholics cannot be taught to take this Christ-like view of the Negro in a day or in a year. Yet it is high time that priests, nuns, teachers, and parents begin to enlighten them, and thus apply a practical remedy to our very serious race problem. They have but to display due Christian generosity toward the Negroes, to give the colored people a fair opportunity in all that pertains to the worship of God and the salvation of their souls, and they will hold the key to the North's answer to a race question which has finally become its own and is daily assuming more threatening proportions.

Natural Right of Labor Unionism

JOSEPH HUSSLEIN, S.J.

"IT is better that two should be together than one," says the Holy Scripture, "for they have the advantage of each other's company. If one fall he will be supported by the other. Woe to him that is alone, for when he falleth he hath none to lift him up." With these words Pope Leo XIII begins his defense of what he describes as the "natural right" of association. This he extends equally to the State and to private organizations, particularly including workingmen's societies, for whose special justification his argument is built up. Their right to existence has always been sanctioned in Catholic times.

Men aim to perfect themselves, and have a natural right to do so within the due limits of justice and morality. To attain that end most effectually they require each other's assistance. This is obtained through association. Hence the natural right, not merely of the family and the State, but of private organizations as well, such as those of capital and labor. No social institutions, on the other hand, are so sacred that they do not admit of abuses, least of all industrial associations. But this can obviously be no reason for challenging the natural right which underlies them. The family is not to be destroyed because of the reeking evils of divorce and birth-control in the modern paganized society; nor is the State, as such, to be attacked because of the despotism so often associated with it, whether under the false doctrine of the Divine right of kings or the equal tyranny of a Bolshevik misrule.

Labor unionism is therefore built upon the same natural right as the family and the State. Objectionable as particular unions must become when in the hands of atheistic Socialist workers, the natural right itself of labor unionism remains untouched. Under the present economic system its application is of the utmost importance. Aside from those two most fundamental forms of society, the family and the State, we do not hesitate to say that the need of secular organization is nowhere more imperatively felt than where the worker finds himself confronted today with the vital problem of securing a livelihood for himself and his family.

The right itself on which labor unionism rests is prior to the historic existence of the State. It lies beyond the power of any legislature. As a natural right it antecedes all positive law and cannot be abrogated by it. Legislation cannot prevent labor organizations that do not set for themselves evil ends, or employ unlawful means, or come into conflict with the public welfare. Only when they are evidently bad, unlawful or dangerous to the State may the latter interfere, and even then, as Pope Leo wisely says, "every precaution is to be taken not to

violate the rights of individuals, and not to impose unreasonable regulations, under pretense of public benefit." For the State to forbid any rightful association of citizens that does not infringe upon the public good would be, in the words of this great social teacher, to contradict the very principle on which its own existence is based. "For to enter into a society of this kind is the natural right of man; and the State is bound to protect natural rights, not to destroy them."

Associations, whether of labor or capital, have not merely a clear right to existence, but they are entirely free "to adopt whatever rules and organization may best conduce to the attainment of their respective objects," with the understanding always that justice and charity are observed towards all, and that the common good of the community is placed above all special interests of these private groups. If labor has often fallen short in these respects, capital surely has failed far more signally as social history bears witness. The specific object of labor unions, according to Pope Leo XIII, will consist in the help afforded each individual member "to better his condition to the utmost in body, mind and property."

The Church, as is obvious, does not indiscriminately approve of every organization of labor by the mere act of proclaiming the natural right of labor unionism, just as she is far from approving of every association of capital. She has, moreover, her own definite ideals, particularly for Catholic workingmen, which are clearly set down in the Encyclical to which reference is made throughout this article. But even the most deplorable conditions existing anywhere in the labor world have never led her to attack labor unionism in itself. Such conditions may call for the purification of the existing organizations, or else the gathering of self-respecting workingmen into new labor unions that will not imperil the spiritual interests of the workers.

Nothing could be more clear upon this point than the eloquent words of the great Bishop Ketteler, spoken at a time when the labor organizations of his country were mainly in the hands of infidels. It was the tendency of the age, as he keenly saw, for workingmen to combine "for the purpose of gaining a hearing for their just claims by united action." He approved heartily of such action, as not merely justified but absolutely necessary on account of the existing economic conditions, and then thus continued to urge Catholics not merely to encourage this movement, but enthusiastically to participate in it:

It would be a great folly on our part if we kept aloof from this movement merely because it happens at the present time to be promoted chiefly by men who are hostile to Christianity. The air remains God's air though breathed by an atheist, and the bread we eat is no less the nourishment provided for us by God

through kneaded by an unbeliever. It is the same with unionism: *It is an idea that rests on the Divine order of things and is essentially Christian*, though the men who favor it most do not recognize the finger of God in it and often turn it to a wicked use.

Unionism, however, is not merely legitimate in itself and worthy of our support, but Christianity alone commands the indispensable elements for directing it properly and making it a real and lasting benefit to the working classes. Just as the great truths which uplift and educate the workingman, his individuality and personality, are Christian truths, so also Christianity has the great ideas and living forces capable of imparting life and vigor to the workingmen's associations.

The truth of these last words is sufficiently clear from the labor history of the Middle Ages. Labor unionism today assumes, indeed, a greatly different aspect from that which it presented in the days of the medieval guilds, yet it is based upon the same natural rights and the same human needs. It is therefore as universally defended, in principle, by all the Catholic spokesmen of our age as the guild system was in the thirteenth, fourteenth and fifteenth centuries. On this point a perfect unanimity exists. The encyclicals of the Sovereign Pontiffs, the joint pastorals of the Bishops of various countries, and the statements of all recognized social exponents insist with all their strength upon the right of labor unionism. More than this, they seek in every practical and Christian way to lend it their support. "It is an idea," as Bishop Ketteler says, "that rests on the Divine order of things and is essentially Christian."

In the same spirit, too, the Committee of the War and the Religious Outlook of the combined Protestant denominations of the United States did not hesitate to state clearly in its recent report that: "The right of the worker to organize and bargain collectively is at present an elementary means of self-protection." A momentous problem, doubtless, for the Catholic workingmen presents itself in various countries of the world when there is question of determining the nature of the workingmen's association to which he is to give his allegiance. But this is a subject that does not concern us here.

One practical question, however, remains to be treated. Should the laborer's right of organization be confined to his own plant, as some employers seem in practice, if not in theory, to hold? The question would be equally per-

tinent if we were to ask whether the employers should be confined to organizing within their own corporations, and not permitted to join in national associations. What is true for capital in this regard is true for labor, or rather a greater liberty should be conceded to the latter because its need of organization is far greater than that of the employers as a class.

Capital and labor, according to Pope Leo XIII, are equally free to adopt whatever organization or rules they believe will best conduce to the attainment of their particular object. There can be no doubt that labor, as a body, needs first of all national unions, which for constructive work can well be supplemented by shop committees. As for the function of the State in this matter the same Pontiff adds: "Let the State watch over these societies of citizens banded together for the exercise of their rights; but let it not thrust itself into their peculiar concerns and organizations." Such an act could be permitted only where the common good is evidently affected.

Labor is entirely free, precisely like the employer, in the choice of the representatives through whom it believes it can most effectively carry on collective bargaining. It alone is to decide whether it wishes to choose them from its shop organization or from its national labor unions. In the latter case it must of course seek to avoid the disagreeable situation that arises when the union's business agent is ill-informed or unsympathetic or autocratic in his methods. The employers would keenly resent the intrusion of labor where there is question of deciding about their own legal advisers or agents. The workers surely have the same right to deal on equal terms with those who engage their service. It is particularly illogical for employers to gather into national associations and seek to confine their workers to their own shop organizations. The worker must claim the same full right of free association.

Both labor unions and employers' associations have the same imperative duty to maintain justice and charity in all the relations between employers and employed, while both classes must place the public good above all private interests. When these conditions are not observed there is reason to object against the offending group or person. But who is to throw the first stone?

World Student Mission Organization

FLOYD KEELER

THE cosmopolitan character of the Catholic Church is one of the things which strikes an American convert most forcibly, for no matter from what denomination he has come, it is likely that it was fairly homogeneous, its members being as a rule of one certain racial group. In the American Catholic Church how different this is. The writer remembers how that differ-

ence was brought home to him at one of the first solemn Masses he attended after his reception into the Catholic Church. On this occasion the sacred ministers were an American-born priest of English descent, a convert clergyman, an Italian recently from his native land, and a Hollander on his way home from missionary labors in New Zealand. Yet despite these differences of race and

language, the Mass was well rendered, each taking his place with an ease which only the feeling of being at home in any part of the world could bring. Yet as one becomes more intimate with Catholics the more do national characteristics seem to be more prominent in them than in others. A study of these characteristics is most fascinating, for while the Church is universal and transcends national boundaries, it develops most of its works by and through national groups.

Missionary organization among Catholic students is a case in point. It is perhaps not so widely known that such organization is not confined to one or two countries, but is already practically world-wide, being in existence in some fourteen European countries, as well as in the United States, Canada and South America. And this despite the fact that its inception was less than a decade ago, and despite the fact that during almost half that time the World War so interrupted communication that it was a most unfavorable time for the growth of such movements. In our own country its beginning was in 1918, when the organization of the Catholic Students' Mission Crusade was effected. This was the first attempt on a nation-wide scale to interest the Catholic students of our land in missionary activity, and it was really a pioneer effort in the way of interesting Catholic Americans of any sort in missions in anything like a national way. I have at previous times written for the readers of AMERICA accounts of the methods and purposes of the Crusade, so a repetition is not necessary here. But in passing let me say that I shall be glad to send all necessary information to anyone who is not familiar with it, if a request is sent me at the Apostolic Mission House, Brookland, D. C. That the Crusade began its work at the psychological moment is seen from the progress it has made, and by the applications for affiliation which are being constantly received at its general offices. There has been a feeling of impotence on the part of many who would organize and promote student mission interest and they have hailed the Crusade as the providential means of supplying the lack which they have seen, and so have welcomed its organization. The fact that it is thoroughly American in origin, in spirit, and in method has commended it to our American students and its future is now more than well assured, as it has already enrolled over one-sixth of the institutions of higher learning in this country, besides several in Canada, and a goodly start has been made in interesting the parochial schools as well in this great undertaking.

But the Crusade has not been unmindful of the fact that the whole Catholic Church in the United States has only begun to be aroused to the matter of its missionary duty, and so its officers have gladly availed themselves of the opportunities to keep in touch with similar student movements in other lands. This work has fallen to the writer perhaps more than to anyone else and the study of these various organizations has led to the observations at the beginning of this paper. We are Catholics all, but

we do not thereby lose our national characteristics, and while we gratefully accept all that we may be able to use in the organizations of other lands, we continue to develop our own in our own way.

The Catholics of the Netherlands are noted for their zeal, their activity, and their ability as organizers. It is these characteristics which have made their contribution to this international understanding most valuable, for they have taken the pains to gather from all quarters of the globe information concerning student organizations in different lands and to make it available for use to every one. The *Unie der R. K. Studenten-Vereenigingen in Nederland* has taken the trouble to make efforts to ascertain the views of representatives of the student organizations in most of the countries of Europe on the subject of some sort of international organization of student missions movements. These have been published in an "International Number" of the *Roomsche Studentenblad*, which was published in October. Unfortunately lack of time prevented their getting a really suitable contribution from the United States and they used a letter written by me to one of their number, a large part of which had no real bearing on the matter in hand. Each of the contributions is printed in the language in which it was submitted, together with a Latin translation so as to make it generally available for use in all countries. In every one is breathed the new spirit among our Catholic students, the desire to learn more of the Church's missionary work and to extend the frontiers of the Kingdom of God on earth through student mission organizations in the various countries. Each one will carry it on in its own way, giving due scope to the methods and manners of the nation in which it originates, but each of them recognizes itself as a part of the great supranational and supernatural body, the Catholic Church. And this feeling of kinship and fellowship one with another has created a desire for some sort of international action. Nearly everyone recognizes that an international "organization" of Catholic students would be a failure, even if it could be actually brought into being, but the requests for international delegations at the different national assemblies have been made more or less formally for some time. In Holland not long ago representatives from student movements in Germany, Switzerland, and Belgium were present at the Congress which the Dutch students held, and at a similar meeting in Switzerland representatives of the student organizations in Austria and Germany were in attendance. Ireland has already expressed itself ready to send a delegate to the American Crusade conventions if we could see our way clear to reciprocate, and as I write this a similar invitation to the Crusade to send a delegation to attend the Congress of the Catholic Students of Czecho-Slovakia at Prague next July is before me. These are all indications of how the movement is spreading and of the great future before it. The best résumé of the extent of international action that we have seen is that set forth by the English con-

tributor to *Roomsche Studentenblad*. In part this author says:

The only field for action in the international sphere—at any rate the most important—is the interchange of views on the proper application of principles; and, still more, of descriptions of actual solutions that have been tried, whether they have been successful or not. For though, in all probability it will not be possible to utilize them in one's own country, yet acquaintance with the experience of another country is useful in the solving of one's own problems. This can be effected by means of an international magazine, by the effective exchange of national ones, or contributions by the students of one country to the magazine of another. For this purpose an international bureau for effecting such exchange would perhaps be useful, an international congress too would contribute not only to discussion but also to the strengthening of unity and the demonstration of it to the world. But any further international machinery—such as a centralized organization, is not necessary, and is indeed hardly advisable. For one thing all action that is necessary to secure the adoption of Catholic principles can be most effectively taken in each country by the national organization because among other things, the action taken must be adapted to the country and its organization is better acquainted with the scene of action. . . . There are two objections to a more developed and widespread international organization. First there is the danger, that it will to a certain extent restrict the fruitful development and action of the national organizations; each must have its own line of action yet an international organization will tend to make them proceed too much on one general line which will not wholly be fitted for any of them. Secondly, in the course of its work it may lay down a program, comprehensive or in part, of applications of principles . . . which again will not apply wholly, often not at all, to the peculiar circumstances of each country.

But the fulfilment of this is as yet scarcely beyond the stage of a dream for, despite the progress made by the Crusade in its short history, many of the heads of our institutions cannot seem to see the need for student missionary organization, and are in some instances actually holding back the students from a full participation in the work. We need not wait until we have a full hundred per cent of our institutions enrolled before we undertake to share our successes with the students abroad, but since they are looking to us for leadership, how much better we would be able to grant it if we had a complete enrollment of our institutions of higher learning.

The fact that the Crusade is something new in American Catholic affairs need be no deterrent to any institution. It has received messages of encouragement from the Hierarchy of this country and the approval and apostolic benediction of his Holiness, Pope Benedict XV. The future of Catholic missions lies in the hands of those who are now students. History is being made rapidly and what may happen within the next generation is almost beyond the ability of man even to conjecture. But whatever may be in store in the social, economic or political order, we know that God is expecting great things of this generation in the spiritual sphere, and that a failure to cooperate with the evident movings of the Holy Spirit now will entail a terrible responsibility. That such cooperation will not be lacking we firmly believe

from all the signs of an awakening student interest. The United States is in a position to take world leadership in this great cause, and we confidently expect that the Catholic students of North America when next summer they gather in their general convention will have the active backing of practically every Catholic institution of higher learning in the land. When we have this, and only then, can we take up the wider matter of international and world-wide affiliation with the student organizations in other parts of the world. "America first" is a necessity in our work, and we must secure the cooperation of every institution in America. This can be done by each one securing the cooperation of his own institution, or that of one more institution. But with America thoroughly aroused we can and will be in a position to carry some of our American spirit to other parts of the world and so assist the students of other lands in their endeavors to bring the world to knowledge of Christ and of His Church.

An Irish-Belgian Artist and Patriot

J. VAN DER HEYDEN

IS there a country whose annals do not point to some bright Irish names in the galaxy of its honored sons and daughters? Leaving for obvious reasons the United States and the British Dominions *hors concours*, we may perhaps be allowed a cursory mention of the McMahons of France, the O'Neills and O'Donnells of Spain, the Browns and Sheridans of Argentina, the O'Higginses of Chile and Peru, before stopping at Belgium—which had its Stapleton and O'Sullivan in the past—to make you acquainted with its Irish artist and patriot, Joe English. He is a new star in the firmament of Erin's greatness abroad, one that shone so unobtrusively and demurely that, Ireland's lover though you be, you may never have heard of the bright luster he has added to the Green Isle's fairness and glory. You will hear more of him, I ween, when time shall have duly tested the work of the artist and the worth of the man.

It has been said of his art that it recalls Burne Jones and the pre-Raphaelite Brotherhood. Even so; yet there is no servility in it, because he found inspiration enough in his own soul and in the artistic atmosphere that surrounded him from his birth in the city of Longfellow's nightly musings and of Memling's and Van Eyck's dreams in colors,

"In the ancient town of Bruges,
In the quaint old Flemish city."

There he was born thirty-eight years ago of an Irish father and a Flemish mother, from whom he inherited the best that was in him; from his father the will-power to do, from his mother the dreaming nature that opened to him vistas of a brighter future, from both the races whose best blood was mixed in him, from both father and

mother, the strong sweet faith that courses through all his productions of brush and pen.

Before the war Joe English was the well beloved interpreter of the patriotic ardor of the studious Flemish youths aflame with desire for a Flandria worthy of its noble past. His heart beat in unison with the hearts of these spirited knights of a long neglected yet never forsaken cause, gallantly brought to the fore again, mainly through the students of college and seminary in the Flemish land.

"Yoah," so they pronounced his name, spoke for them in colors, revived on canvas Rodenbach's Wate and Gudrun, their favorite poet's mythical characters, taught them, through the numerous standards he designed, lessons of purity and honor, of hope and endurance.

Like so many others, alas! this dreamer and idealist was seized by the Moloch of war. When the fatal day of the invasion dawned upon his native land, he bade Godspeed to his young wife and little daughter, and quietly and demurely, as bespoke his nature, took his place among the rank and file of the Belgian army. Never more was he to meet those beloved ones nor ever to see his baby son.

Of too frail a constitution to stand the hardships of camp life, he soon fell sick and in 1915 he was down with appendicitis in a French hospital. When well again, he was offered an *embusqué* job in the rear; but conscious that to accept would be shirking the duty he owed his country, he asked to be returned to the front. To the front he was ordered, not to fight, but to carry loads and dig trenches. The weak frame and the artist's hands were ill fitted for the burden; but a strong will commanded in that soul, and despite the frailty of the envelop, the task imposed was every day performed. Very soon, however, the men of his squad demurred, and, dividing among themselves "Yoah's" work, they left him free to work for them.

Just at this time, Flemish university students had begun concerted action for the moral preservation of the soldier-lads. Joe heard of it and timidly, as was his wont, proffered his services. "I can't give any money," he said, "for I am but a second-class soldier, but"—and his eyes glistened with mingled desire and determination to repay his comrades with his art for their warm-hearted sympathy—"may I sketch?" If he might! He began with the drawing of a title-page for the tract "*Voor onze Vrouwen*," "For Our Women's Sake," gotten out by the organization. The drawing, superb in its simplicity and power, represents the Flemish doughboy standing, his head erect, gazing with hopeful resolve across the Yser to where the Belgian mother and maiden wait for deliverance from oppression.

Friends of the Flemish race having decided to afford the soldiers an opportunity to erect a modest cross upon the tombs of their fallen comrades, they asked English for a design. He drew two: one, the typical Flemish cross met with at every turn along the highways and by-

ways of the land, with the angular roof over the inscription, to shield it against the winter's squalls, a picturesque cross suggestive of the calm and quiet befitting the grave; and the other, an Irish cross, beautiful of line, but heavy, massive and bare. In it he worked the initial letters of the Christian Flemish motto "*Alles Voor Vlaanderen en Vlaanderen Voor Christus*," A. V. V.—V. V. C., "All for Flanders and Flanders for Christ": and upon its broad base designed a gerfalcon, emblem of Flemish tenacity of purpose. Both projects were submitted to the combatants, and all these Flemish boys to a man, chose the Irish Cross. It became Flandria's pious homage to its fallen heroes and was soon seen rising in hundreds of replicas upon the battlefields of the Yser.

Two Flemish chaplains, having compiled a prayer book for the men, appealed to the ever-ready English for some appropriate illustrations. He drew "The Morning Prayer in the Trenches": a soldier holding reverently his helmet in his hands kisses the image of the Crucified Saviour upon a cross planted in the sand and surrounded by thorny briars. Beneath the picture he wrote the one word *Credo*, "I believe." Oh! he believed with all the ardor of his soul, and because he believed, in eternal justice, in the glorious resurrection of the Crucified Master, he believed also in the rebirth of his dear Flanders, in the rebirth as a nation of his no less dear Ireland.

To illustrate night-prayer he designed "Our Lady of the Yser" with two of her weary *jongens*, one on each side of her. They have gone to pray before her image, but exhausted as they are, they sit down upon the ground and fall asleep. Half covered by the protecting mantle of the Madonna, they lean against the statue, which is partly shielded by the sand-bags of the trench. The Heavenly Mother gently smiles as she gazes upon the scene, the while softly touching with her hand the little Infant Jesus, who appears to wish to rise from her knees and to fold within His outstretched arms all the poor sons of Flanders bravely defending the last few acres of their native soil.

This Flemish-Irish idealist believed in the power from on high to help Flanders; he believed also in the will of Flandria's sons to help themselves and, by so doing, to deserve help from above. It is the underlying spirit of his drawing "It Never Shall." It is a Flemish standard, a black lion on yellow ground, but his lion holds a cross in the forepaws; for the thought that dominates all others in English's heart is, Flanders must belong to Christ. The standard's staff though stuck deep in the sands of the downs is ominously bent by a fiercely blowing hurricane, which threatens to pull it up and out. But there is a Flemish veteran on hand, who steadies it with mighty brawn. It was the painter's variant of Cardinal Mercier's "Courage and Endurance." When the tidings of the war were not good and the boys dropped into Joe's primitive studio at the front with words of misgiving about the future, the artist calmly and serenely pointed to the flag and repeated: "It Never Shall!" The news

continuing bad, he swept all other sketches and studies from the mantelpiece to make room for a picture of a new Flemish standard, three times the size of the original one. It was his way of preaching.

Tenacious in his faith that the Yser boys would keep aloft the Flemish banner against the foe from without and the foe from within, he felt in his soul an apostle's burning zeal to teach by means of his art the gospel of purity and self-restraint, that they might all continue strong, to cope with the trials still to come, to fight the battles that must lead them to victory. He eschewed work of greater range, that would have spoken but to the privileged few, to apply himself to creations for the masses of his people. He wanted his art to be for them and he gave it them unstintingly and with all his heart and soul. Thus we see him apply himself to the evolving of artistic adhesive stamps which were scattered broadcast among the troops. Remembering his father's land, which St. Patrick generated to the Faith of the One God in Three Persons, he signed all these little gems of art with a tiny shamrock. He named them: "Be Chaste and You'll Be Strong," "Clean Nation, Great Nation," "Take Pride in Your Purity," "Stay Worthy to Found a Home," and the like pithy appellations of his lofty Christian fancy. And how sweetly the pictures which his pure mind conceived and his deft brush executed, illustrated the titles! But, like all truly great, he was never content with his work. Ever and anon he would say: "I can do so little for the boys, still I do what I can." He was so modest and so timid, that oftentimes his friends had to come to the rescue of his timidity and, when he did break out in a discouraged "I can't do anything," they reproved and chided him, and then, after a sleepless night, he would bring some new masterpiece, fruit of his nightly vigil. Once it was a helmeted soldier carrying up a tall ladder a large, finely squared Yser stone for a tower in process of construction. The rising tower he meant as an emblem of Flandria's rise, the soldier was he himself contributing his modest little share to the grand task. Below the picture he had written: "I serve."

Another time it is Joe again, this time as Eulenspiegel, loaded with baskets of literature and carrying in his left hand a pennant with the Belgian motto "*L'Union Fait la Force*," in union there is strength. He walks along the raised plank-walk which their Canadian comrades taught the Belgians to make through the mud of the Yser sector, and distributed right and left tracts and papers to the men hungry for some intellectual food. Below again he had written: "I serve." That one word expressed all the power and all the meaning of his life. He was the knightly servant in the kingdom of the beautiful, the pure, the true.

He longed to see Flanders rise from oblivion and neglect, and Ireland from serfdom, to behold them both great and free, holding the places under the sun to which their glorious past entitles them. The sacrifices that he would have made for Erin, had exile not brought his

father to our shores, he made for Flanders: Ireland's loss was Flandria's gain. But for the death that snatched him from his art and home in the thirty-seventh year of his age, just as victory was dawning, who knows to what heights he would have attained in his art all impregnated with Christian faith, hope and charity. Possessor of a *Prix-de-Rome* and of the Godecharles prize, even before the war broke out, appreciated, admired by his people, he could look down the vista of his future artistic career with the calm assurance of bounden success. Alas! he took sick before the end of August, 1918, and died on the last Friday of the same month. His last words he spoke to his friend, Dr. Daels. They were: "Tell my wife that I did all that I could." He did all he could, yea more! His people of Flanders who loved him with deepest love, a love born of gratitude for his life of devotion to them, will forget neither that devotion, nor his example, nor yet the lessons he taught them through his art. In the new Flandria, the Flandria still in the making, that art shall endure, a brightly shining sun of glory and renown.

The last manifestation of it was a paean of victory: the Belgian troops rushing back into their own preceded by the Belgian lion. To him it was but a vision. When it became a reality, Joe English had gained the victory over death and no doubt already enjoyed in the realm of the blessed the reward of his pure, unselfish life.

COMMUNICATIONS

Letters as a rule should not exceed six hundred words

Pilgrim and Puritan

To the Editor of AMERICA:

The distinction between Pilgrim and Puritan which some of our dear New England friends insist on in recent years reminds one not a little of the corresponding use of the term Scotch-Irish, as a distinction. The first formal history of New England, "The First Book of the New English History," carried the subsidiary title, "The Narrative of Many Memorable Passages Relating to the Settlement of These Plantations." That treated Pilgrim and Puritan as simply successive steps in a single movement, the building up of New England. The motto of the work "*Tantae molis erat pro Christo condere gentem*" would surely imply the feeling that the various elements that entered into the making of New England were practically equivalent factors in a single work.

We are celebrating this year the three-hundredth anniversary of the landing of the Pilgrims and for ninety-nine out of every hundred people in this country, outside of New England, and even I venture to say for the great majority there, that simply means the coming of the English non-Conformists to make a settlement on these shores. Encouraged by the success of those who landed at Plymouth others came, and for the great majority of Americans the distinction is so slight that it is not worth making, unless for some very special reason.

The distinction gives an opportunity to minimize the faults and magnify the virtues of whichever of the two, Pilgrim or Puritan, one happens to favor and to produce favorable impression by the contrast, but they were all a pretty sad lot, so far as religious or political liberty is concerned and together they put a very unfortunate set of inhibitions on all the esthetic impulses of the Down East country.

If the distinction is insisted on I suppose we shall have to

talk about the planters from England who came to found these "new English plantations," though then we shall have to explain what we mean for the benefit of American readers generally, while when we use the word Pilgrim most people understand it at once as representing the early New England settlers who pilgrimaged over here from England before Cromwell's time.

New York.

JAMES J. WALSH.

The Definition of Capitalism

To the Editor of AMERICA:

In a pamphlet entitled "Bolshevism in Russia and America," by R. A. McGowan, published under the auspices of the Social Action Department of the National Catholic Welfare Council, capitalism is defined as follows on page 43:

Capitalism is a kind of society in which the predominant means of production and distribution are owned and controlled by a comparatively small part of the people, while the propertyless section, which is very large, is forced by the hard facts of life to work for a livelihood on other people's property for other people's primary advantage and profit.

This is not a definition of capitalism, but a Socialist indictment of what Socialists imagine capitalism to be. For the moment, let us avoid the abstraction in the *ism* and get down to the concrete, viz., capital. Capital is all the means of production and distribution, it matters not by whom owned or controlled. It persists under any economic system imaginable. It is a delusion to imagine that Socialism would get rid of it. Under Socialism capital would simply be transferred to the State and would operate just as it does now, viz., would produce and distribute goods and propagate itself. What is now known as profit accruing to the individual owner from the operation of capital, would still be profit even though it might be called by another name. In other words, that increment, profit, over and above the costs of production and distribution would be just as essential to industrial and commercial processes as it is now. It is from this increment, profit, that the replenishment of capital comes, just as the seed over and above the grain for the market, gathered from this season's crop, goes to the sowing of next year's crop. The surplus now called profit, would be just as necessary to the capitalistic State, as the source of capital replenishment, as it is now when it goes to individual owners. The fallacy that this surplus or profit could be distributed among the workers to bring about a millenium is a delusion and a snare to the unthinking.

What is termed capitalism, in Father McGowan's definition, is really unlimited *laissez-faire*, an economic theory formulated by the classic economists of the eighteenth century, and long ago discarded. Strange to say, it was upon their labor-value theories that Marx built his surplus value theory, which, with his materialistic theory of economic determinism, forms the basis of scientific Socialism, and is the ground for such indictments against capitalism as we see in Father McGowan's definition, so enthusiastically welcomed by the Socialist organ, the New York Call, as in thorough harmony with the Socialist view.

As capital operates in the present economic world, its profit or increment above costs goes to individual owners, and individual owners may be few or may be many; whether they be few or many, has no relation to capitalism or the right of private ownership. The notion that the means of production and distribution must be owned and controlled by a comparatively small part of the people to the exclusion of the many, is not inherent in capitalism. Capital is still capital, whether owned and controlled by few or many, by a dozen or two dozen, by a thousand or ten-thousand, by a hundred-thousand or by a million.

Father McGowan's indictment is really aimed at the long discredited *laissez-faire* theory, which assumed that the economic processes, unhampered and unrestricted by social influences or State regulations, would work out in the long run to the general benefit. As a theory, it has ceased to be advocated and in practice it has never really obtained. Confusion can only follow from confounding capitalism with this mythical *laissez-faire*, which plays into the hands of the Socialists, who are only too ready to turn an inaccurate term or a loose definition to the advantage of their own sinister propaganda.

New York.

CONDÉ B. PALLÉN.

The Language Question in Belgium

To the Editor of AMERICA:

I find in AMERICA for September 4 an article by Father Van der Heyden on the language question in Belgium. I am sorry to say most Belgians would not agree with him; his article is a mixture of truths and misrepresentations. He writes as if the Flemings and Walloons were enemies, as if the Walloon minority had been keeping the Flemish element of the population in bondage since the foundation of the kingdom, as if the predominance of the French language was the reason of the "inferiority" of "Flandria."

First of all, "Flandria" is an abstraction; the Flemish part of Belgium consists not only of Flanders, but also of the provinces of Antwerp, Limburg, the greater part of Brabant and a small portion of the province of Liège, provinces which never formed a part of Flanders and were never oppressed on account of their language. The author speaks of the "political inferiority" of the Flemings. His statement is historically inaccurate. From the time when Belgium began to exist as a kingdom in 1830, the Flemings have enjoyed the same political rights as the Walloons and, as they have always been more numerous, they have always had a majority in parliament. It is false to say "they have been treated somewhat as poor relatives, condescendingly and niggardly." If this had been the case, their deputies would have protested and made laws to cure abuses and to secure their rights; otherwise the people would not have returned them to parliament.

The truth of the matter is that for some twenty-nine years certain young priests and teachers have been agitating for the suppression of the French language in the Flemish part of the country. But many of them go too far and some of their aspirations cannot be reconciled with the unity of the State. The Walloons are ready to concede what is just and reasonable, for instance that the Flemish youth should be given facilities for making the complete course of their studies in their native tongue. The proper solution is freedom for all. Those who prefer to make this course in French should be free to do so, and *vice versa*. But many of Flemish leaders, most of whom are very young, are opposed to this freedom of choice, because if students were free to follow their own preference nearly all of them would choose the French language, even in the University of Ghent. The Flemish leaders, therefore, wish to abolish teaching in French and to enforce teaching in Flemish in schools of every degree for all those who are of Flemish birth. Such a policy is a negation of liberty, is against all the traditions of Belgium, and, in the sad conditions which confront us, must be deplored by all good patriots.

I am well aware these few lines will not suffice to meet all the statements made by Father Van der Heyden, but I felt obliged to explain the difficulties of the question and to point out the one-sided character of your contributor's views. I take this occasion to congratulate you on AMERICA. It is an excellent review and I read it with much interest.

Herve, Belgium.

PROFESSOR JOSEPH PIERRY.

A M E R I C A

A · CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, NOVEMBER 27, 1920

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The Declaration of Independence and the Propagandists

IN these days of propaganda history is rewritten with a lying pen. Thus we are advertised by our cousins across the sea, now engaged in murdering the liberty-loving Irish, that the stirring events which began in 1775 were not a rejection of the blessings of British rule, but a revolt against a German tyrant. The English people, we are told, steadfastly refused to support the Georges in their repressive measures against the colonies, and were, in fact, always our best friends. Consequently we have erred in reverencing as the chief protagonists in a struggle for liberty, such men as Patrick Henry, George Washington, Thomas Jefferson, George Mason, Charles Carroll, the signers of the Declaration, the embattled farmers who fell at Concord, and the brave Continentals who gave their lives on a hundred bloody fields from Bunker Hill to Yorktown. For the real friends of America and of liberty, let it be repeated, were not these frowsy colonials, but the frippers and fribbles at Westminster, and above all the English people.

Against this tissue of mendacity, let us set the calm rebuttal of the Declaration of Independence. After reciting an indictment of the King, that instrument proceeds:

Nor have we been wanting in attentions to our British brethren. We have warned them from time to time of attempts by their legislature to extend an unwarrantable jurisdiction over us. We have reminded them of the circumstances of our emigration and settlement here. We have appealed to their native justice and magnanimity, and we have conjured them by the ties of our common kindred to disavow these usurpations which would inevitably interrupt our connection and correspondence. *They too have been deaf to the voice of justice and consanguinity.* We must therefore acquiesce in the necessity which denounces our separation and hold them as we hold the rest of mankind, *enemies in war, in peace friends.*

The Declaration, then, first of all, passes the same indictment against the English king and the English people. Next, it declares them not friends but enemies. Further, it is well known that in the original draft of the Declaration the assent of the English people to tyranny had been denounced in even stronger terms. But, as Jefferson wrote:

The pusillanimous idea that we had friends in England worth keeping terms with, still haunted the minds of many. For this reason, those passages which conveyed censures on the people of England were struck out lest they should give them offense. But the passages retained bear witness to the true attitude of the English people toward the struggling colonies. It was an attitude of deep contempt, changing as the tide rose for the revolutionists, to an attitude of bitter hostility.

Friendship with all nations is a boon to be desired. But friendship founded on a lie is a compact with villainy. And if we ratify the solemn judgment of Abraham Lincoln, "Those who deny freedom to others deserve it not for themselves, and, under a just God, cannot long retain it," there can be no friendship between the liberty-loving American people, and a people which at this very moment puts to the sword the Irishman who raises his hand against the vilest tyranny the world has ever witnessed.

The Tooley Street Tailors Rebuked

THE assumption by the National Education Association of authority to speak for the teachers of the United States is usually amusing, and nothing more. But not always, especially when the Association descends to calumny. It did that precise thing at the Salt Lake City Convention, by striving to bring to the discussion of the Smith-Towner bill, a measure which every American is free to examine and reject without peril to his Americanism, the ugly issue of religious bigotry.

It is certainly true that the chief opponents to this bill are American citizens, by the grace of God, members of the Catholic Church, although many an American with no Catholic connections, objects with equal vigor. It is also true that Catholics are "a minority of the people." Bravery is not characteristic of the bigot. The Association therefore said by innuendo what it did not dare say openly, that Catholic leaders "are traditionally opposed to public education." The accusation is, of course, as ignorant as it is insulting. The leaders of a minority which has spent hundreds of millions on public education, and which annually expends some twenty millions in the same cause, can hardly be "opposed," traditionally or otherwise, "to public education."

In face of ignorance so abysmal and malice so patent, a policy of silence is generally indicated. However, from the principal of one of the largest public schools in the East, the Secretary of the Association may have gathered what the general public thinks of the Association's experiment in bigotry. The principal wrote:

I enclose check for five dollars, dues of — School. Personally, I hereby tender my resignation as a member of the N. E. A. My reason for resigning will be found in that section of the resolutions adopted at Salt Lake City, referring to the Smith-Towner bill, to wit: "That measure now languishes in Congress, primarily because of the opposition of a minority of the people whose leaders are traditionally opposed to public education."

Ignorance and bigotry combined to produce that masterpiece of calumny. Thrown off in the heat of debate it might be condoned. But when it is enshrined in a carefully prepared set of resolutions, there is no excuse for it.

"There is no excuse for it" is an apt measurement of the Association's offense. But has any other teacher written to ask by what authority the Three Tailors of Tooley Street, through their resolutions committee, presume to represent the American teaching body as approving this "masterpiece of calumny"?

Bi-Centenary of the Passionists

TWO HUNDRED years ago, in the town of Castellazzo, Lombardy, a young man, since known the world over as St. Paul of the Cross, but at that time called Paul Francis Danei, received from God an inspiration to write rules for a new Religious Congregation, the Congregation of the Passion. Like Joan of Arc he might well have hesitated, for he was only twenty-six years of age and besides, being a layman, he might reasonably have distrusted his ability to perform so serious a task. Nevertheless, he was obedient to the Divine call. He began the work on December 2, 1720, and five days later it was finished. He himself has left it on record that he wrote as it were from dictation, and that the words seem to have come straight from his heart. Pope Benedict XIII blessed the rules and ordained the writer, and soon, on the summit of Mount Argentaro, was sown the mustard seed that was to grow into a mighty tree and fill all the world. Pope after Pope gave enthusiastic approval to the rules and spirit of the new foundation, but perhaps the most apt commendation of all was given by the Supreme Pontiff, Benedict XIV, when he said that the Congregation of the Passion had come into the world last, whereas it should have been the first.

Partaking of the catholicity of the Church, and inheriting the universal mission of the Apostles, with the Gospel on its lips and the passion of Christ in its heart, it has crossed many seas and traveled many lands in its tireless quest for souls. At last, in the year 1852, it found its way to the United States, and it is gratifying to AMERICA to recall that the Bishop who first invited its sons to his diocese, and was therefore the instrument of Divine Providence in bringing them to this country, was himself, if not at the time, at least later, a Jesuit. With us, therefore, as in other lands, close ties of affection bind the Passionists and Jesuits together. Jesuit boys have always found a welcome in its ranks, and, what is more, a congenial atmosphere, for St. Paul

of the Cross, with the penitential austerity of La Trappe combines the active ideals of St. Ignatius.

The United States owes much to the Passionists. Without doubt they have done much to deepen the memory and to spread the fruits of the Passion and the Cross of Christ in our midst; and if God has blessed our country in marvelous ways and in overflowing measure it is largely because we have had amongst us those heroic men who wear Christ's livery, and preach Christ crucified, filling up, as St. Paul says, "those things that are wanting of the sufferings of Christ." Hard to themselves, they have always been gentle with others; and the very rigor of their lives, the more remarkable in a country like our own, dedicated so thoroughly to the cult of comfort, has not only given to their preaching the strong force of example, but it has been transmuted through their long hours of contemplation into a tenderness in ministration, which, paradoxical though it seem, is possible only in those who have tasted to the full the harshness of heroic self-denial. The second centenary of their foundation is a happy occasion for rendering to them, with our tribute of admiration and our meed of praise, our deep debt of heartfelt gratitude for all that they have done for the edification of the mystical body of Christ. Too short a time have they been with us. We could wish they were far more numerous. May the sphere of their beneficent labor grow with the lapse of years until it reaches the very end of time and the uttermost ends of the earth. God's smile be on them in the glorious day of their rejoicing.

In Conflict with Prunes and Raisins

SO long as brewers persist in living, optimism can never die. And today the brewers are not only living, but actually petitioning the Government against those crude amateurs who conduct breweries under the hallowed roof-tree. The gist of their complaint is that the Volstead law has taken the beer from the saloon and put it in the home. When a thirsty soul can prepare a good stiff brew, or thinks he can, with the aid of the family stove, he will not purchase the innocuous beverage of less than one-half of one per cent offered by the professional. Hence the complaint of the brewer, and the order of the Government against the sale of what the corner-grocery knows as "the makings," and of other substances which naturally, or by persuasion, yield a potable alcohol.

It must be said at once that anyone who makes an alcoholic beverage in excess of the legal percentage, even in his own home for his own use, is a violator of the Federal law, and a potential resident in a Federal prison, with a ball and chain at his leg to impede locomotion. For, as a ruling of the Treasury Department, Bureau of Internal Revenue, dated November 12, states:

The so-called home-brewed beer manufactured in the home for beverage purposes, even though for the sole use of the family and bona fide guests, is, under the Bureau's construction of the

law, illegal, and the sale of materials for the purpose of such manufacture is likewise illegal.

The supreme director, Mr. John H. Kramer, had declared more than once that the law knows no difference between a sophisticated gentleman brewing his liquor over a stove in a New York private kitchen, and the gaunt and lanky gentleman girt with guns and other artillery, who superintends the same process in the Kentucky mountains. His opinion is now sustained by the Treasury Department. Law is law, and as long as the Volstead law is on the books, it must be obeyed. But it is the duty of the Federal Government to make its observance easy, and violations difficult. Consequently, not only "the makings," but the innocent prune and the inoffensive raisin are properly brought within the jurisdiction of the sleuth-hounds of the Federal law. Hence important rulings, it is announced, may shortly be promulgated by the Treasury Department and the Department of Justice. These hitherto unsuspected fruits have discovered dangerous properties. Drop a raisin in the proper fluid, under given conditions, add a little yeast, and, despite the Eighteenth Amendment, the laws of nature will have their course. Especially, some experts claim, if the raisin be a prune.

It is true that we are not accustomed in this country to be governed by rulings from under-officials at Washington, men whom the people did not elect and cannot summarily remove. But the Eighteenth Amendment has set up a new order. Perhaps hereafter prunes and raisins will be sold only at bonded Federal warehouses, in

charge of tried teetotallers, as distinguished from prohibitionists for legal purposes only. Or, possibly, the housewife purchasing a pound of prunes or a bag of raisins, may be put under bonds of \$10,000 to guarantee the non-violation of the Volstead law. However that may be, under the new dispensation prunes and raisins will be sold at purchaser's risk only.

Whether or not a man may have a glass of beer in his own home is a little thing, just as the tax on tea in the colonial days was a little thing. It would have impoverished no man, as Washington observed, but it would have made every man who paid it a slave. But the tax on tea was imposed by a body which was *de facto*, although not *de jure*, a representative assembly. The ban on beer is pronounced by an obscure individual at Washington whose very name is unknown to the country. It need not be repeated that the right to criticize any law, State or Federal, or any ruling, is a fundamental American right, or that criticism of the Volstead act and its consequences is not necessarily an earnest plea for the continuance and spread of drunkenness among all the peoples of the world. But we were once a representative democracy, and not all Americans can readily divest themselves of a preference for that form of government. And some Americans still believe that no tyranny is so hateful as a once representative democracy in which self-government has been succeeded by State supervision of purely innocent personal habits, and government by law has given way to government by the rulings of petty officials.

Literature

AESCHYLUS THE SOLDIER DRAMATIST

POETS are not all dreamers of dreams nor weavers of the fairy arabesques of fancy. Our own perfect, gentle knight, Joyce Kilmer, proved himself as worthy of the warrior's wreath as of the poet's bays. Ben Jonson the playwright fought gallantly in Flanders' fields. So, too, many centuries ago an Athenian, the father of tragedy, not only gave literary immortality to Salamis in his "Persae," but also did a soldier's part in beating back the Persian onset. When the seemingly resistless tide of Oriental despotism threatened to engulf Europe and democracy first made its stand against autocracy, Æschylus—poet, dramatist, mystic—fought with stanch courage at Marathon and Salamis. And in the epitaph he wrote to perpetuate his name he speaks, only of his valor, his verse he scorns to mention.

At Eleusis, the sanctuary of Attic religious mysteries, was born Athens' great mythopoeist in 525 B. C. His first play was produced when he was twenty-five years old, but not until fifteen years later did he win the first prize for tragedy. His defeat by Sophocles is attributed by some to the bias of judges who regarded his political views with disfavor. Æschylus, of course, was the son of a free government. In his "Suppliants" he makes the Pelasgic king of Argos show a decided deference to popular opinion. The Athenians were fond of ascribing a democratic spirit to their own prehistoric monarchy, as we may infer from Aristotle's reference—in his "Constitution of Athens"—to a constitutional government under Theseus. But

the poet in his "Eumenides" reveals his aristocratic leanings when he assigns a divine origin to the court of the Areopagus. We Americans speak at times of our pure democracy, when in a humorous vein we indulge a sportive fancy. Certain it is that Æschylus found himself at home with the tyrant Hiero, who was a patron of literature if not of liberty, for in 476 he took up his abode in Syracuse. Purveyors to an appetite for anecdotalage tell us that he was accused of disclosing the Eleusinian mysteries but was acquitted. His death occurred at Gela in Sicily in 456, and his countrymen erected a statue in his honor.

Æschylus is not only a landmark in literature, a pioneer who guided his countrymen past the border of tragedy's crude beginnings. He was perhaps the supreme dramatic genius of Greece. In creative power, sublime conception, poetic inspiration, might and majesty of thought and phrase he stands beside Shakespeare. He is a Titan like his own Prometheus. With definite form and substance he dowers the elemental beings whose vague portraits were faintly outlined in the popular conscience and imagination. Justice, sin, ancestral doom rise gigantic before us in the pages of his drama. The denizens of an unseen world, the unreal pageantry of dreams fix the gaze, arrest the ear, and lay a compelling grasp upon the mind. Colossal are the heroes that thunder at the seven gates of Thebes. Massive is the portrayal of Persia and Hellas locked in the grim embrace of war's death-grapple. The untamed sea, the thunder-riven crag of Caucasus, the spirits of

the storm, the gods of Olympus, and the dark Chthonian powers of the underworld throng the stage at the bidding of this mighty master.

This does not mean that our poet lacked the human touch or that he chose his subjects from religious myths to the exclusion of national legend. Io, it is true, is the only human personage in the "Prometheus." Divine powers play an important part in the action of the "Choephoroe" and of "Eumenides." But like his younger rival Sophocles he drew his material from the fables that clustered about the olden tribes and princely families of Greece, from the stories of Thebes and Argos and Mycenae. He even dramatized a contemporary event—a dangerous experiment—in the "Persae." Athenæus makes the poet say that his plays are but fragments from the great Homeric banquets. Besides, since only seven of Æschylus' seventy plays have survived, it would be hazardous to dogmatize about their subject-matter.

A word about dramatic construction must be said even in a sketch as brief as the present. Æschylus preferred to extend the dramatic action through a triple play or trilogy. Modern readers are apt to be more in sympathy with the method of Sophocles and Euripides. But the older dramatist, whose creative faculty delighted rather in massive conception than delicate detail, chose to paint on a broad canvas. With his Titan's chisel he shaped huge mountains into forms of superhuman grandeur. His architecture is cyclopean. His music is an echo of the awful symphonies of waking worlds, the diapason of earth and sky. Yet it would be wrong to conclude that the poet's skill fails in the construction of single plays. In them, too, we can discern a preparation for the tragic conflict, a growth of the action to a crisis, and a descending movement to a catastrophe. The closely-knit unity of Sophoclean tragedy evinces a different not necessarily a better theory. There are readers, doubtless, who prefer simplicity to complexity and who derive keener pleasure from the almost bald outline of a play of Æschylus than from the drama of deftly-woven intrigue.

Æschylus possessed in a high degree the true playwright's power of characterization. He was master of invention and of an artistry no less subtle than bold. True, he may show a preference for gods and demigods or for colossi whose lineaments are but dimly seen and whose motives cannot be clearly scanned in the fitful glare of an inspiration that is rather lurid than illuminating. But withal Æschylus knew human nature and could portray it with surpassing skill. He was no stranger to the art that depicts individuals as well as types. Prometheus and Clytemnestra alone place him on the summit where stands the creator of Lady Macbeth and Lear. Though Agamemnon's murderess suggests much of the Fury, she is a woman none the less. She has the concentrated hate of Goneril and Regan and a strength that, unlike Lady Macbeth's, never snaps under the strain. Still her character has dignity. Unlike Ægisthus she does not stoop to bandy taunt and bluster with the Argive elders. She flinches not when the sword-point of Orestes touches the breast to which, as she reminds him, he once clung as a suckling babe.

As range and vigor of imagination are shown in the invention of plot and character, so vividness of imagination reveals itself in language. It is a commonplace of criticism that Æschylus is often turgid rather than grand. Even his admirer Aristophanes cannot refrain from parodying his "helmeted phrases" and ponderous epithets. Shakespeare too is taxed with faults of diction and Marlowe's mighty line has at times more of sound than sense. But there is an incoherence due to a sublimity of thought that finds language a feeble instrument. There is also an inarticulate utterance—too often heard, unhappily—that strives to mask a shallow mind by the affectation of a rugged manner. However surcharged with thought and unwieldy at times the style of Æschylus may seem, yet at his

best—and this is often—the poet is master of magnificent imagery, of a diction that is lofty, swift, vigorous. A hurricane is "an evil shepherd", a lion "the priest of ruin". Well might Symonds remark that our dramatist "surpassed all the poets of his nation in a certain Shakespearean concentration of phrase."

Æschylus has been called "pre-eminently a religious poet", or again a "mythopoeist". He seems, in fact, to be regarded generally as an hierophant, as the theologian of Greek tragedy. This view has been suggested, doubtless by his fondness for the superhuman element in choice of subject-matter and characters. But beside this, the son of Eleusis utters a religious and moral message and the chorus aptly serves as a vehicle of expression. Like Milton he strives to justify the ways of God to man. In tragedy generally there is contained the implicit lesson that "the doer must suffer". For a tragic catastrophe is a result of deeds that have their main and sufficient cause in human character, in minds and wills that issue in outward act. But the teaching of Æschylus is explicit, he is at pains to point the moral. In "Agamemnon" for instance, we read:

'Tis Zeus alone who shows the perfect way
Of knowledge; He hath ruled.
Men shall learn wisdom, by affliction schooled.

The poet dwells, of course, on the might of destiny to which even Zeus is amenable, but he is equally insistent on man's responsibility for his fate. There is no doom except for sin. There may be an infatuation (Até) which is the occasion of sin, but the perverse human will is the cause of man's fall. Æschylus is not a fatalist nor does he believe that calamity is the vengeance of gods jealous of human wealth and power. He maintains rather, in spite of the popular notion of his time, that heaven's wrath is visited upon insolence not on prosperity. Even when a curse dwells in a family for generations it falls not on wholly guiltless victims. The idea of retribution is never absent nor is sin's punishment entirely vicarious. In his tragic world—as in the moral world of reality—a casual sequence leads from character through deed to doom. With Ezekiel he holds that "the soul that sinneth the same shall die," for in "Agamemnon" we are reminded:

While time shall be, while Zeus in heaven is lord,
His law is fixed and stern;
On him that wrought shall vengeance be outpoured—
The tides of doom return.

But our pagan moralist stops infinitely short of the truth. He confesses sadly that the riddle is hard to read, that he is baffled by the mystery of a Power that is at once Fate and Justice. As far asunder as are the Titan riveted to the rock of Caucasus and the God-Man crucified on Calvary, so are the heathen and Christian ideas of relentless punishment of sin and the pardon a tender Father yields to the sinner who washes away the stain of guilt with sorrow's tears.

THOMAS A. BECKER, S. J.

SERENADE

Sometimes you seem a star,
Sometimes a wind-swayed flower,
Sometimes a lovely princess
High in a lonely tower.

The phases of the moon
In her white innocence
Give no such pure delight
Or joy in difference.

Yet to me who love you
No aspect strange you wear—
Familiar as my beating pulse,
Vital as breathed air!

Oh, once the starry sky,
Oh, once the moon-bright sea,
Oh, once this blossomy earth
Held bound my heart and me.

But now beneath your window
Lost in dream I stand,
And I've forgot the singing stars
And sky and sea and land.

JOHN BUNKER.

REVIEWS

Old English Ballads. 1553-1625. Chiefly from Manuscripts Edited by HYDER E. ROLLINS, PH.D., New York: The Macmillan Co. \$6.00.

The Catholic students of Elizabethan history and literature have been placed deeply in Dr. Rollins' debt by the appearance of this highly interesting volume of "Old English Ballads," the best of which are from Catholic pens. As a result of his diligent inspection of manuscripts written between the years 1553 and 1625, and most of them hitherto unpublished, the compiler has here edited and annotated seventy-five popular ballads bearing on the religious changes in England during the sixteenth century. Dr. Robbins has retained the quaint spelling and phrasing of the originals, written a suitable explanatory prologue for each ballad and a general introduction besides, which are very fair to Catholics. "No person, whatever his religious beliefs," remarks the compiler, "can deny that the barbarity with which Catholics were treated forms a very dark blot on 'the spacious times of great Elizabeth' and on the reign of her successor."

Among the most notable poems in the volume is Father William Forrest's "A New Ballade for the Marigolde," written to celebrate the accession of Mary Tudor; Father Leonard Stopes' acrostic-ballad in "commendation of our most virtuous Queene" Mary who took "great travail" to "weed out sects and schisms and horrible errors"; a third priest's eulogy of "our late virtuous Queene, Marie, deceased"; a moving ballad on the martyrdom of "four preistes that suffered death at Lancaster;" the ballad beginning, "O God above relent," which describes the sufferings and death of Father Thewlis, and is preceded by "The songe Thewlis writ him selfe." A number of the Catholic ballads are devotional and hortatory ones, like the anonymous stanzas called "Against Nigardie and Riches," the ballad beginning "O Blessed God O Saviour sweet" or the moving poem on the Passion, "Behold Our Saviour Crucified." Other Catholic ballads in the volume describe with many poetical details the joys of heaven. Such are the poems beginning "Amount, my soul, from earth awhile," "Jerusalem thy joys divine," and "Jerusalem, my happy home," in which the following stanzas occur:

Quyt through the streetes with siluer sound
the flood of life doe flowe;
Vpon whose bankes, on everie syde,
the wood of life doth growe.

There trees for euermore beare fruite,
and evermore doe springe;
There euermore the Angels sit,
and evermore doe singe.

There David standes, with harpe in hand,
as maister of the Queere.
Tenne thousand times that man were blest
that might this musique heare.

Our Ladie singes *magnificat*,
with tune surpassinge sweete,
And all the virgins beare their partes,
sitinge about her feete.

W. D.

Personal Prejudices. By MRS. R. CLIPSTON STURGIS, \$1.65; **The View Vertical and Other Essays.** By WINIFRED KIRKLAND, \$2.00; **Points of Friction.** By AGNES REPPLIER, \$1.75. Boston: Houghton Mifflin Co.

"Personal Prejudices" is a book of essays, the essential note of which is Bostonian—that kind of Bostonian that still clings about Beacon Hill and the sacred codfish. We are told that the author has a sense of humor, but a diligent reading has not been able to discover it. Personal prejudices are everywhere in evidence, and they vary from a great admiration for the law and order brought to Boston by the "smartly uniformed new police force" to a disgust for the city official who says over the telephone, "Say, you get them ash barrels out earlier," and the insulting policeman "of the era before 'law and order' took its hold on Boston." There is a preface and an epilogue. The preface shows that Mrs. Sturgis' husband is a better writer than his wife, and the epilogue brings into print F. N., which means the "favorite nephew," who says "Oh Gosh!", and who owes his chance of seeing the light of publicity to his literary aunt.

It is a pleasure to turn from the banalities of "Personal Prejudices" to "View Vertical and Other Essays" by Winifred Kirkland. This volume is "full of humor and humanness" and it certainly "makes the reader simultaneously smile and think." One has but to start with the "Confessions of a Scene Maker" to find that Miss Kirkland is as clever at choosing her titles as she is in developing her theme. Once started the reader will need no urging to read the other thirty-six essays, and he will find them all "uncommonly readable."

In "Points of Friction" Miss Agnes Repplier lives up to her reputation. Everywhere in the volume the author gives evidence, to use her own words, of "refinement of humor, a disciplined taste, and a sensitiveness to noble impression." To these qualities are joined ease and precision in diction, and originality and keenness in thought. Best of all Miss Repplier is always orthodox. For some reason we had pictured the author as a "happy old lady" like the happy old lady who caused "Dr. Johnson's sputtering rage" but we find that we are mistaken. At least she is not a happy old lady whenever a pacifist or a German crosses her path. Then she breathes fire and sees red. In this volume she has joined to the pacifist and Germans the Sinn Feiners, that is if we are to take her seriously. For she advises one of the latter clan "to expend some of the money received from the United States (in return for stoning our sailors in Cork and Queenstown)"—we thought that calumny had had a decent burial—for a purpose for which the money was not contributed. The essay on "Dead Authors" is as clever a piece of irony on the fad of Spiritism as it has been our good fortune to read. All the essays are well worth reading, but perhaps "Woman Enthroned" and the "Strayed Prohibitionist" will prove to be the favorite ones of most readers.

J. S. K.

The Elfin Artist and Other Poems. By ALFRED NOYES. New York: Frederick A. Stokes.

Moons of Grandeur. By WILLIAM ROSE BENÉT. **The Happy Bride.** By F. TENNYSON JESSE. **Passenger.** By HELEN DIRCKS. With a Preface by Frank Swinnerton; **The Birds and Other Poems.** By J. C. SQUIRE. \$1.25. New York: George H. Doran Co.

Clouds and Cobblestones. By HORTENSE FLEXNER; **Songs of the Trail.** By HENRY HERBERT KNIBBS. Boston: Houghton Mifflin Co.

Smoke and Steel. By CARL SANDBURG; **A Miscellany of American Poetry, 1920.** New York: Harcourt, Brace & Howe.

When one reflects that these nine volumes are only a small portion of the poetry which the tides of autumn books are laying at the feet of the public, it makes it easy to believe that

popular education is advancing, at least, in the direction of the humanities. Four and twenty blackbirds might have been ample when there was only one king to be served; but at present dainty dishes seem to be in general demand in defiance of rising prices. The batch of books lying before me is very unequal in merit; yet I should say the average excellence is high. I think Mr. Noyes need not feel nervous over his pre-eminence in this company. He is one of the stout upholders of the best in our literary traditions. "The Man That Was a Multitude", "A Chant of the Ages", and "To the Pessimists" declare a sane and manly creed; and there is nothing anemic about the scorn which he pours upon the new modern peevishness with laws, whether of prosody or morality. His poetry can show the little fellows how to achieve strength, delicacy and freshness without cutting across the decencies. Mr. Benét is also a poet of solid and brilliant performance, perhaps too much under the influence of Browning. The dramatic monologue has been done once and for all. Some of Mr. Benét's poems make us ask ourselves again why it is that the murders, conspiracies and assassinations of Italian history seem to exercise a greater fascination for our poets than the corresponding features of English history. Shakespeare did not attempt the impossible task of following the tortuous windings of the Latin temperament. He wisely contented himself with home-brewed crime.

F. Tennyson Jesse is a grand-niece of the great Alfred, Lord Tennyson. Her slender volume shows what might be called a family inheritance of poetic sensitiveness reacting to new movements and tendencies. She experiments with free verse, but gingerly. Her poetic conscience does not allow her to yield to the slap-dash style of verse. Her country-woman, Helen Dircks, would be a pleasant and better poet if she were not so preoccupied with her sensations. We shall soon have, if we have not had it already, a volume of poems on the processes of digestion. Hortense Flexner, who is an American lady, writes very likable poetry. She possesses the natural singing voice. Sometimes she is too tired to sing a regular song and trails off into the impromptu recitative called free verse.

Mr. Squire is a famous London editor. I should surmise from these poems that he is a brilliant writer of prose. Eloquence can attain a high rate of speed upon the surface; but not sufficient to lift a machine from the ground and send it soaring into the clouds. Carl Sandburg is called the Chicago poet. I cannot tell whether the phrase is supposed to be descriptive of Mr. Sandburg or of Chicago. He is emulous of Walt Whitman. Indeed his verse can be said to out-waltz Walt's. It is a rich repertory of American slang. The miscellany contains "ninety-four new and hitherto unpublished poems by Conrad Aiken, John Gould Fletcher, Robert Frost, Vachel Lindsay, Amy Lowell, James Oppenheim, E. A. Robinson, Carl Sandburg, Sara Teasdale, Jean Untermeyer, and Louis Untermeyer." I gather the impression that some of the poets here failed to enter enthusiastically into the spirit of this symposium. Edwin Arlington Robinson contributed just eight lines. Vachel Lindsay is not at his best. Sara Teasdale and Robert Frost raise the average of the joint performance into something like a success. Through an inadvertence "Songs of the Trail" has been left for last mention in this notice. On its merits it stands well up in the column. Mr. Knibbs is at his best when he is celebrating some moving incident in the homely and daring life of the Western plains. He is admirable in the picaresque mood, much more so in my humble opinion than in his raptures and studies of still life.

J. J. D.

BOOKS AND AUTHORS

Two New Pamphlets.—Responding to repeated requests for a brief, accurate and picturesque account of the Maid of Orleans' career, Father Reville has written a thirty-page sketch of the

life and character of "The Virgin Knight, St. Jeanne d'Arc" (America Press, \$0.10; \$7.00 a hundred). The author first describes the sad plight of France in the early part of the fifteenth century, then introduces the little shepherdess of Domremy and makes her the center of the story till the day of her canonization last spring. The great moments in St. Jeanne's life, such as the relief of Orleans, the coronation at Reims, the trial and the martyrdom, are described with remarkable vividness and literary skill. The *Catholic Mind* for November 22 opens with the Irish Hierarchy's fearless protest against English tyranny, Father Joseph J. Ayd then discusses "The Prison Problem," Father Wilfrid Parsons "The Ecclesiastical Metaphor" and the number ends with Father Hull's explanation of "How the Pope's Powers Developed."

More Novels.—The anonymously written "In the Mountains" (Doubleday) is a very witty and clever romance about three women who are summering in a Swiss chalet; the author, and her guests, Mrs. Barnes and Mrs. Jewks, and about the elderly Dean who succumbs to one of the ladies' charms. Highly entertaining is the account of the three cottagers' *combats de générosité*. "Mrs. Barnes and I are always doing things we don't want to do because we suppose it is going to make the other one happy." The characterizations are excellent.—V. Blasco Ibañez calls his latest novel, a story of Monte Carlo, "The Enemies of Women" (Dutton, \$2.50). Sea, earth, moon and stars are as lovely as his men and women are abhorrent. There is scarcely a character in his latest book that is normal. Disgust with them is the first emotion the book will arouse and then weariness. Owing, however, to the advertising campaign that has ever been strong behind Ibañez the book will be sold to many readers and in consequence many readers will be sold.—"The Big-Town Round-Up" (Houghton, Mifflin, \$2.00), is a good story of the West meeting the East. William MacLeod Raine inverts the usual order and makes the western ranchman come east to defeat the "bad men" of civilized New York.—Ronald Ross goes back to the past for his book, "The Revels of Orsera," a "medieval romance." (Dutton \$2.50). More important than the story are the historical notes at the end of the volume.—A remarkably clever little book is Alice Duer Miller's "The Beauty and the Bolshevik." (Harper, \$1.50 net). The tale is slim enough for the hottest of August afternoons, but the social question underlying it is as cold and real as a Christmas blizzard. As the writer has a sane outlook her conclusion is sound and wholesome. A delicious wit sparkles through the pages, the kind one is glad to remember. It is a book worth enjoying and passing along, into both camps.—Coningsby Dawson gives us a placid tale in "The Little House." (Lane \$1.50.) The house itself tells about the lonely young widow and the wandering soldier. A parrot and a little boy figure in the story which is perfectly epitomized by the pair of love birds on the cover.—Grace V. Christmas has attempted a difficult and a dangerous theme in "What Father Cuthbert Knew." (Herder, \$1.35.) Though almost any of her stories might be true, the record of such a series of improbable manifestations from the other world is inartistic and unconvincing. The author, however, reveals an honest moral outlook and a mind stored with a wealth of imagery.

New Text-Books.—The Committee on Latin Studies of the Jesuit College, Spring Hill, Mobile, Ala., with judicious sense of proportion and understanding of the needs of the modern teacher and student, have remodeled the "Latin Grammar" (Allyn & Bacon, \$1.60) of Father Yenni, S. J., who was one of the most successful teachers of Latin which this country has produced. With his grammar as his text-book, Father Yenni taught the rudiments of the Roman tongue for fifty years

in his Southern college hidden among the pines of Alabama. With the aid of that grammar thousands of boys in Jesuit colleges, North and South were drilled. The Spring Hill Committee have now remodelled the book carefully. Untouched in substance it has been modernized in methods, mechanism and outward form, while the solid core of the first "Yenni" has been preserved. The "New Yenni" is methodical, simple, progressive, up to date. It is a grammar for working purposes.—"A First Greek Reader" (Allyn & Bacon, \$1.00) by Father Francis M. Connell, now accompanies his "Short Grammar of Attic Greek." The attempt which underlies the book, to make the student's approach to Greek as simple and attractive as possible, has been successful. Exercises on the declensions of nouns, adjectives, pronouns, verbs, etc., translations of easy phrases from Greek into English and English into Greek, the test of knowledge and a test too often shirked, simplified extracts from the Fourth Book of the Anabasis form the burden of this practical drill-book. A good course of Greek calisthenics taken from Father Connell's booklet under an able instructor, will do a great deal to start the beginner on a successful race to the Greek goal.

Revised Geographies.—The teachers of the Catholic grade-schools will be interested in the new and revised edition of "Sadlier's Excelsior Geography" (William H. Sadlier, 37 Barclay St., New York) that is now ready. The three volumes of this text-book have been used so long in our parish schools that its value is well known, and now the revised edition is brought down to the end of the Great War, gives the new map of Europe, and is attractively illustrated. The three numbers sell for \$0.50, \$1.00 and \$2.00 respectively.—The same house also has out a revised edition of "Excelsior Studies in American History" (\$1.50). Mr. Frank X. Sadlier and Dr. Maurice Francis Egan tell the story of the World War, and civics is briefly treated at the end of the volume—"The Second Reader" (Ginn, \$0.64) of the "Corona" series has appeared. A judicious selection of verses, fairy tales and lives of saints makes the book just the thing for Catholic children.

Francis Thompson Parodied.—"The Poets in the Nursery" (Lane, \$1.50), a clever book of parodies by Charles Powell, shows how various modern poets would have written the Mother Goose melodies. Had Francis Thompson, for instance, addressed himself to "Hush-a-bye, Baby" he would probably have sung:

Blanch-amiced, roseal nursing, resupine
In coracle terrene,
Afloat on the aerial hyaline,
Moored to the dominant pine,
Not where its pennoned umbrage spans,
With auspice large and halcyon boon,
Its suppliant visitants,
But where, intemperably higher,
In its immitigable culminance,
Do battailously importune
Solstitial fulgences and spilth of fire,
Or argent rondure of the plenilune
Perdures in its abashless oculance;—
Reck not their too obtrusive suit,
But still in you the bruit
Of threne susurral, lachrymosal plain,
That on those dolorosal eyes
Elysian euphrasies
Their mystic chrisal anodyne may strain.

Excellent Apologetics.—J. Godfrey Raupert's "Jesus of Nazareth, Who Was He?" (Marshall, Jones Co., Boston, \$1.50) and "From the Trinity to the Eucharist" (Herder, \$1.30) by Monseigneur Maurice Landrieux, Bishop of Dijon, are apologetical books which those dealing with unbelievers will find very useful. "The world worships a crucified Jew" is the striking proposition Dr. Raupert lays down in his opening chapter and in the remaining eighty pages of the little work he proves

that no one but a Divine Person and the Founder of a Divine Church could have brought it to pass that "the most despised creature of the earth" should for the past two thousand years be "enthroned on the altars of mankind." Particularly effective is the author's chapter on "The Great Historical Event Re-Enacted" in which he shows what would happen to a Paris carpenter of today who should make Christ's claims. The Bishop of Dijon's book is a fresh presentation of the two great mysteries of the Catholic religion. With unusual logical and literary skill his Lordship takes readers "from the Trinity to the Eucharist through the Redemption", his illustrations and comparisons being especially illuminating.

BOOKS RECEIVED

- Benziger Brothers, New York:**
The Principal Catholic Practices. By Rev. George T. Schmidt. \$1.50.
- Boni & Liveright, Inc., New York:**
The Imperial Orgy. By Edgar Saltus; The House with a Bad Name. By Perley Poore Sheehan.
- The Century Co., New York:**
Empress Eugénie in Exile. By Agnes Carey. Illustrated.
- Christopher Publishing House, Boston:**
The Emerald Isle. By Col. Henry S. Culver. \$3.00.
- George H. Doran Co., New York:**
The Poems of Robert Burns. Edited by James L. Hughes. \$3.00; Roads to Childhood. By Annie Carroll Moore. \$1.50; The Last Days of the Romanovs. By George Gustav Telberg and Robert Wilton. \$3.00; Margot Asquith, an Autobiography. Two Vols. \$7.50; The Book of Humorous Verse. Compiled by Carolyn Wells. \$7.50.
- Doubleday, Page & Co., Garden City:**
The Victory at Sea. By Rear-Admiral William Sowden Sims in Collaboration with Burton J. Hendrick. \$5.00; Pipefuls. By Christopher Morley. Illustrated by Walter Jack Duncan. \$2.00; Captain Macedoine's Daughter. By William McFee. \$1.90; The Drums of Jeopardy. By Harold MacGrath. \$1.90.
- Duffield & Co., New York:**
The Spell of Brittany. By Ange M. Mosher. Introduction by Anatole Le Braz. \$3.00.
- E. P. Dutton & Co., New York:**
Naturalism in English Poetry. By Stopford A. Brooke, M.A., LL.D. \$3.00; An Adventure with a Genius. By Alleyne Ireland. \$2.50; Labor and Revolt. By Stanley Frost. \$4.00.
- Harcourt, Brace & Howe, New York:**
Adam of Dublin. By Conal O'Riordan. Main Street. By Sinclair Lewis.
- Harper & Brothers, New York:**
Minstrel Weather. By Marian Storm. \$1.50; The Behavior of Crowds. By Everett Dean Martin. \$2.00.
- Houghton, Mifflin Co., Boston:**
The Affable Stranger. By Peter McArthur. \$1.50; Shadow Shapes. By Elizabeth Shepley Sergeant. \$2.00; Venezelos. By Herbert Adams Gibbons. \$3.50; Lincoln, the World Emancipator. By John Drinkwater. \$1.50; Christmas Roses. By Anne Douglas Sedgwick. \$2.25.
- P. J. Kenedy & Sons, New York:**
The Sacred Heart and Mine in Holy Communion. By Sister Mary Philip. \$1.10; Upon God's Holy Hills. The Guides. \$1.50; The Household of God. \$1.50. Both by Rev. C. C. Martindale, S.J.; Evolution and Social Progress. By Joseph Husslein, S.J., Ph.D. \$1.75; The Loyalist: A Story of the American Revolution. By James Francis Barrett. \$2.00.
- Little, Brown & Co., Boston:**
Religion and Health. By James J. Walsh, M.D., Ph.D. \$2.25.
- Longmans, Green & Co., New York:**
The Ship "Tyre." By Wilfred H. Schoff. \$2.00.
- The Macmillan Co., New York:**
The Story of the American Red Cross in Italy. By Charles M. Bakewell. \$2.00; Ambassadors of God. By S. Parkes Cadman. \$3.50; The Saints of Cornwall. By William John Ferrar; Thought and Expression in the Sixteenth Century. By Henry Osborn Taylor. Two Vols \$9.00; Right Royal. By John Masefield. \$1.75; The Children's Jesus. By E. B. Trist; The Outline of History. By H. G. Wells. Two Vols \$10.50; Religion and Business. By Roger W. Babson. \$2.75; Social Reconstruction. By John A. Ryan, D.D., LL.D. \$2.50.
- Marshall, Jones Co., Boston:**
The Story of Jesus. Pictures from Paintings by Giotto, Fra Angelico, Duccio, Ghirlandaio and Barnia Da Siena. Descriptive Text from the New Testament. Selected and Arranged by Ethel Nathalie Dana \$16.50; A Tribute to Dr. Ralph Adams Cram from Holy Cross College.
- John Joseph McVey, Philadelphia:**
Exposition of Christian Doctrine. Part III, Worship. By a Seminary Professor. \$3.00.
- The Paulist Press, New York:**
Thoughts and Memories. By Henry E. O'Keefe, C.S.P. \$1.25.
- G. P. Putnam's Sons, New York:**
The Control of Parenthood. By Prof. J. Arthur Thompson, M.A., LL.D., and Others. Edited by James Marchant, LL.D. \$2.50; Peggy Stewart, Navy Girl, at Home. By Gabrielle E. Jackson. \$1.75; The Comedienne. By Wladyslaw S. Reymont. Translated from the Polish by Edmund Obečny. \$2.00; Head of the Lower School. By Dorothea Moore. \$1.75; Seven O'Clock Stories. By Robert Gordon Anderson. Illustration in Color by E. Boyd Smith. \$3.50; The Story of Our Country. Text and Illustrations by E. Boyd Smith. \$3.50; The Night Horseman. By Max Brand. \$1.90; The Seven Parsons and the Small Iguanodon. By Gerald H. Thayer. \$1.25; Drake, Nelson and Napoleon. By Sir Walter Runciman, Bart. \$4.50.
- William H. Sadlier, New York:**
Studies in American History. Civics. With a Brief History of the Great War. By the Hon. Maurice F. Egan and Frank X. Sadlier. \$1.50; Excelsior Geography. No. I. \$0.50.
- Frederick A. Stokes Co., New York:**
Eileen's Adventures in Wordland. By Zillah K. Macdonald. Illustrated by Stuart Hay.

EDUCATION

A Plea for Catholic Chivalry

IN a recent number of the *Saturday Evening Post*, Irvin Cobb makes a very successful plea for Old Cap Collier. It is an indictment as well as a plea. Cobb is indicting the oldsters of his boyhood for depriving him of that source of inspiration that is known as the dime novel. And with very just criticism he holds that the old time dime novel that cost only a nickel had more good in it than the insipid reading selections that used to be inflicted on the youthful shooting idea in the hope that these selections would make that idea shoot straight. Cobb is not the first to find good in the dime novel. Readers of Chesterton will remember how enthusiastic he grows in talking about his "boyhood thrillers." When everything possible is said against the stories that as boys we were forced to read in the seclusion and protection of the garret or the cellar there remains the fact that the dime novel taught the practice of natural virtue very efficiently.

It has sometimes occurred to me that as Catholics we do not stress the natural virtues enough in our educational endeavors. We have the big things and the worth-while things in the supernatural order and we forget that the supernatural depends and functions on the natural. As a student in a Catholic school for three years I never remember any teacher stressing the points of honor, truthfulness and sincerity. In the public school that I had left the entire stock in trade were the natural virtues. Now no one is foolish enough to suppose that Catholic education scouts the value of the natural. But I think it frequently supposes the development of the natural and raises the supernatural structure on flimsy foundations. Else how explain some startling inconsistencies in the finished product of the Catholic school?

THE SACRAMENTAL SYSTEM

WE make a great deal of the Sacramental system. And we should. It is the Catholic acid test. He is a weak Catholic who looks at the Sacraments from afar. The ultimate proof of the vitality of Catholic life is the sanctuary rail. Talk of a Catholic country or a Catholic center where the altar rail is merely a part of the church's artistic expression, and little worn by the arms of those hungering for the Bread of Life and you talk theoretical Catholicism. It is the individual test too. If you want to know how much of a real Catholic you are find out how often and how eagerly you answer the summons of the Communion bell. For I like to think of the bell at Communion time sounding in its echoing note the cry that was heard in ancient Galilee, "Come to Me."

So our Catholic schools and colleges stress frequent Communion. Yet I fear some frequent communicants grow into mature life with character defects that are never corrected. It is quite possible for a growing boy or girl to let meanness and petty lying creep into their developing characters, to be careless in honesty and lacking in honor and yet be very punctilious about weekly confession and Communion. For the very simple reason that the Sacramental system is not a substitute but a perfecting and elevating force. There is a big gap between the mortal and the venial sin. Yet the venial can make inroads of such depth that a very poor specimen of manhood and womanhood results, or at least of boyhood and girlhood.

THE HONOR SYSTEM

SOME time ago I listened to a discussion on the honor system, by a group of Catholic teachers. They were strongly against it. It could not be done. If you gave a class a test or an examination and you left the room you exposed them to the temptation of cheating. That was all there was to it. In a word they admitted that the normal class group was too weak after so many years of Catholic training to resist a temptation

against honesty. Now I am not for the immediate and wholesale application of the honor system. But I certainly think that if Catholic education does not give character to produce a group of boys or girls in the upper classes of a Catholic college, strong enough to be trusted when the professor's back is turned there is a lack somewhere. The lack is certainly not in the Sacramental system. The lack is in the development of the souls of those boys and girls and it is a natural defect. They have been trained to an appreciation of the big things and they have lost their perspective of the little things, for when I envisage the two planes I always see the supernatural as big and the natural as little indeed.

Yet the outstanding fact remains that we are sending our boys and girls out into a world that has lost the supernatural and that the message of their Catholicism has to reach the people with whom they deal by the medium of the natural. Send them forth weak on points of honor, untrained to an appreciation of truth for truth's sake and you have very faint apostles of Catholic truth. A. B. who has no sense of the supernatural at all tells you that B. C. is the straightest business man that he knows, his word is his bond, and he is a "Catholic." That comes last. For A. B. has no idea what the Sacramental system is, but he has a very definite idea of what business honor is.

It is precisely the same with courtesy, and kindness and all the fine details of good manners. Certainly you can have a saint whose good form is not according to Hoyle. He can spread God's kingdom too and commit social blunders by the hour. But as we are sending out twentieth-century apostles from our Catholic colleges it is idle to suppose we can ignore the stock-in-trade of the twentieth century. Why not give them that same stock-in-trade in every period of their Catholic training and show them how to supernaturalize it? That to my mind is Catholic education. Not the ignoring of the natural but the supernaturalizing of the natural. It is the gentlemanly conduct of a class that impresses the outsider, not the fact that they practise the third degree of the League. Only after he has seen that they are gentlemen can you elevate the idea and explain to the modern pagan that they are God's gentlemen and knights of the fairest Queen who ever ruled the hearts of men.

CATHOLIC CHIVALRY

IN brief I would plead for the ideal of Catholic chivalry. I would have the Catholic teacher of the youngest as well as of the oldest stress the inherent evil of a lie before discussing the difference between mortal and venial sin. "Lying lips are an abomination in the sight of the Lord" and there is a reason. By all means give the reason. The dishonest act is dishonest in itself, unmanly and unwomanly, the honest deed is a noble thing, and can gather its momentum for everlasting good by the supernatural power of Divine grace. But grace does not substitute for the natural honesty of the act. It is not a mysterious touch that makes the Catholic a different being no matter what his character traits may be. It does make him a different being if he perfects the natural that is in him. We know there are miracles of grace but Catholic education is not a system that is built upon them. It is a system that is built on the finest flowering of the natural supernaturalized into limitless capacity. No one can cry a halt to the forward march of grace. Its powers stagger our poor human minds. Catholic chivalry would take the natural man and woman in embryo on the benches of the classroom and training to the full every natural power, would crown every natural power with Heaven's coronet. Grace does the crowning through prayer and the Sacraments.

No one saw the power of Catholic chivalry more clearly and no one lived Catholic chivalry more intensely than Loyola. When he wanted to stem the battle tide that was setting in strongly against the Church he left the ramparts of Pamplona and wielded his sword from the ramparts of the classroom. He

fought his first Catholic educational battles as a university student. In fact I think his greatest teaching was done from the benches. He gripped the soul of Xavier by fostering Xavier's natural ambition and swinging it into supernatural channels. Xavier saw intellectual Europe crowding his lecture halls. Loyola kept the enthusiasm that would make a man desire to crowd a lecture hall by the fire of his mind, and fused that mind with supernatural fire, unfolding a vision of distant India hungering for the Bread of Life. But he did not do this by snuffing out natural ambition and supplying something else. He educated Xavier and developed all the wonderful natural traits he had until there was nothing more logical than the command "Go and set the world on fire." Why, setting Paris or Salamanca on fire by the genius of his mind was child's play to setting a world on fire! But the idea of setting things on fire remained. Xavier did not reverse his natural leanings, he turned them into a bigger field. And Loyola showed him the way, for Loyola was his teacher. And what he did for Xavier he did for every other man that came within the sphere of his influence. He went in by the natural and came out by the supernatural and by his side walked a soul that had gradually discovered itself, found that its natural powers craved for something higher, the supernatural. And that is the secret of Catholic chivalry.

The fact is there is no other kind of chivalry. It is a Catholic heritage. It should make itself more pronounced in Catholic education. It should run through every phase of that education like a thread of gold. Education and character are twin links that form the chain of life. It will be a limp chain with weak links here and there if Catholic chivalry has no part in the welding.

HAROLD HALL.

SOCIOLOGY

The "Closed" and "Open" Shop Again

ONE of the most important struggles in the great industrial war rages about the "open" and the "closed" shop. All parties to the conflict know precisely what they mean by the terms, but the general public does not, because the phrases have been too often used as mere party-cries. Theoretically, an "open" shop is a shop open to all qualified workers, whether members of a union, or not. A "closed" shop is a shop closed to all but members of a union. But, according to the unionists, employers generally use the open shop to discriminate against union men, and, according to employers, the closed shop, especially when forced, promotes inefficiency; and is a grave infringement upon their rights to conduct their enterprises without outside interference. Moreover, an almost general complaint on part of employers, is that the unions, even when they have agreed to accept the open shop, do not live up to their promise not to molest the non-union workers, and not to interfere with the marketing of goods produced under "open" conditions.

SOME FUNDAMENTAL PRINCIPLES

CONSIDERED in the abstract, the conflict between the open and the closed shop presents no great difficulties. In practice, the difficulties are often so great as to lead to industrial war. First of all, the right of the employer to engage such helpers as he himself deems fit, independently of the presence or absence of union affiliations, must be granted. No reason can be adduced to show that he is bound either in charity or justice, to favor an applicant with a union card, or to discriminate against an applicant without a card. It follows that attempts to force union or non-union men upon an employer, are an infringement upon his right of free choice, and may easily become serious offenses against charity or even against justice. The right of the employer to engage a worker without reference to any union is fully as undoubted as the right of the worker to join a union or to refuse to join a union. Hence the right

of a union to force an employer to accept only union men does not exist. These points, then seem clear:

1. There is no proof that an employer is obliged in charity or justice to discriminate in favor of a union man and against a non-union man, or vice-versa.
2. It is, therefore, the right of the employer to engage workers independently of their relation to a union.
3. Any attempt to force the employer to engage union or non-union men is an infringement upon the employer's right of free choice.
4. Such attempts may easily become offenses against charity or justice.
5. The right of the worker to join a union or to refrain from joining a union must be held inviolate both by employers and the union.

So much for the abstract. But a fairly common practical case, the source of much dissension, may be thus stated. John Jones, a union man, is a worker in an open shop. He does his work well. But the owner, Richard Smith, a bitter opponent of all unions, discovers that John Jones holds a card. May he rightly discharge John Jones because of his membership in a union?

RIGHTS IN JUSTICE AND OBLIGATIONS IN CHARITY

IT may be answered that, considering the question on the ground of justice alone, he may. The shop is his own. If he is not obliged even to hire John Jones, *a fortiori*, he is not obliged, in the absence of definite contract, to retain him. He may, if he wishes, discharge all his red-headed employees, or his men who smoke cigarettes or drink soda-pop, without violating justice. For as he is not obliged in justice to bring any particular worker into his shop, so no obligation in justice arises (except again in the case of contract) to keep any particular worker in his shop, and he may discharge any at will. True, John Jones has a right to his union affiliations. But these affiliations do not and cannot constitute a claim in justice upon Richard Smith for employment, or for retention in employment. If they did, every employer would be at the complete mercy of the union. The union would really control the shop, investing Richard Smith with this right alone: to secure the money wherewith to pay workers whom he has not chosen and whom he does not wish to retain.

Thus may the question be solved on the principles of justice. But on the grounds of charity, Richard Smith may easily offend by discharging John Jones summarily, on the sole indictment that he belongs to a union, and, in ordinary cases, he will so offend. But he will not offend against justice, because John Jones has no claim in justice which is violated by his discharge. Yet, another aspect of the question must not be omitted. Today, a general practice discountenances summary discharge, except for grave offenses, which offenses do not exist in the case we are discussing. The reason is clear. Dismissal without notice entails additional hardship on the worker and his family, because to obtain new work at an equal salary is often difficult. But this general practice or understanding, unless in a given case it amounts to a contract, not valid in the eyes of the law, perhaps, but none the less binding in conscience, cannot make the employer's act an offense against justice. It may, however, intensify the gravity of the offense against charity. And these offenses against charity are one of the most powerful factors in stirring up labor dissensions. A worker thus discharged does not stop to weigh nice ethical distinctions, but, very naturally, considers himself the victim of gross injustice.

DISCHARGING THE UNION AND THE NON-UNION MAN

LET us change the case somewhat. If the owner, Richard Smith, should determine to force every man in his shop to join a union, might he, without violating any canon of justice, discharge John Jones who insisted upon remaining non-union? He might, and for the reasons already given. Except in the

case of contract, John Jones has no claim, binding in justice, for retention in Richard Smith's shop. Similarly, Richard Smith, on attaining possession of an absolutely unionized shop, might discharge every worker who refused to leave the union. He would not offend against justice although he would have a beautiful case of boycott on his shop, but it is difficult to see how he could escape an offense against charity. For it is admitted, first, that the worker needs some form of union for his protection, and next, that with all their faults, the American labor unions have had a beneficent influence in protecting the worker against the excesses of employers. Hence, Richard Smith's action in dismissing his workers, simply and solely because they refuse to set aside their right to belong to a union, must be regarded as a defiance of common-sense, and probably as a violation of charity.

The long and short of all this prosing is that what is sauce for the goose must also be sauce for the gander. The worker cannot insist upon his own right to organize and then denounce employers as tyrants when employers themselves proceed to organize. Nor can he praise an employer for maintaining a strictly union shop, as is the employer's right, and then, with any consistency, anathematize him for exercising his right either to reject union men altogether or to conduct an open shop.

TWO SPECIAL CASES

IT is understood, of course, that if John Jones, a union worker in an open shop, proceeds to disorganize the policy of that shop by inducing the other workers, through threats or legitimate argument, to join the union, thus making the concern a "closed shop," the employer may forthwith dismiss him without fear of violating either justice or charity. Charity does not compel an employer to retain an employee who works against his wishes, and justice is here not in question. Labor has suffered much from capital, and that may often excuse the tendency of the worker, once he feels the strength of the union at his back, to go to excesses that quite equal in gravity, if not in frequency, the excesses of capital. But past injustice does not create for the laborer a right to retain employment on terms dictated solely by himself or by his union.

One more aspect of the case of the open against the closed shop, may be noted. There is a belief, at least among certain factions, that membership in a union may be invoked like charity, to cover a multitude of sins. Often it is so invoked. It is clear that the union should, and generally does, stand for faithful service, good, honest workmanship, and loyalty, if not to the employer, at least to the obligations assumed by accepting employment. But, as has been said, a union affiliation cannot possibly constitute a claim in justice upon the employer. Much less, then, can it be alleged as a reason restraining the employer from dismissing at once, an employee whose service is not faithful, whose workmanship is neither good nor honest, and whose loyalty never existed.

There is rarely great difficulty in judging industrial disputes on abstract grounds. But feelings run high in these industrial quarrels, and not only are the principles of justice and charity called in question by one party or the other, but the enmity between capital and labor frequently makes impossible the discovery of the pertinent facts in the case.

THE "OPEN SHOP" AND THE A. F. L.

THE announcement is made, as these lines are written, that the American Federation of Labor has raised a fund of \$20,000,000 "to fight the open shop." With the announcement comes a definition of the "open shop," formulated by the Cleveland Chamber of Commerce:

The open shop—the real open shop—in which every worker's chance is as good as any other worker's chance; from which no worker is shut out because he holds a union card,

and from which no worker is shut out because he does not hold a union card.

The American people, tired of industrial disputes in which they are the chief sufferers, are back of that creed. If the American Federation of Labor intends to fight it, every dollar raised is another spadeful on its grave. If the money is to be used in enforcing the "real open shop" as distinguished from a shop closed absolutely against organized labor, the Federation will find its funds well invested.

PAUL L. BLAKELY, S.J.

NOTE AND COMMENT

The Secretary of State and the Churches

IN a letter to the managing editor of the Brooklyn *Tablet*, Mr. Paul Hanna, who accused the Secretary of State of prejudice against the Church, answered as follows, the Secretary's retort that Hanna's charge was "wholly false in its tenor and in its implications":

Allow me to express my regret that two periods of absence from Washington at the time of and subsequent to the arrival of your letter inquiring for more definite information about Secretary Colby's attitude toward the Catholic Church have caused this long delay in my response.

Whether Mr. Todd and I are released from the pledge of secrecy, merely because we have been excluded from the State Department press conferences, is, perhaps, a debatable point. It is for us both, however, a matter of some satisfaction that Mr. Colby took action against us because of our general criticism of his policies, and not because of any alleged violation of rules, agreements or understandings between his department and ourselves.

In reply to your definite question I must limit myself to saying that Mr. Colby pointed to members of the Catholic Faith as persons who typify unreason and illogic in that, believing themselves to possess the exact truth from Divine sources, their minds and eyes are resolutely closed to such evidence as non-Catholics employ as the basis of their conclusions.

In the article for the *Nation* I made passing reference to the above item because it is typical of the technique employed by the Secretary of State to effect by innuendo and suggestion ends which have no legitimate connection with our foreign policy. One book specifically recommended to the correspondents by Mr. Colby is the "Intellectual Life," by Hamerton. I respectfully contend that Mr. Colby would not dare appear on the public platform and point to Hamerton's work as a treatise of value to citizens who wish to avoid the alleged pitfalls to which Roman Catholics are unavoidably exposed.

I do not criticize the "Intellectual Life," because I have not read it. I merely complain that the present rules governing press interviews are used more as a cloak for Mr. Colby than as a screen of delicate foreign relations.

Expressing again my regret that this response to your letter has been so much delayed, I beg to remain,

Sincerely,

PAUL HANNA.

What has Mr. Colby to say to this?

Transcribing Books for the Blind

THE Bureau for the Blind organized by the International Federation of Catholic Alumnae has now a year of excellent service to its credit. The bureau was established at the suggestion of Mrs. James J. Sheeran, then president of the Federation. Miss Clara Louis Banton was appointed its first chairman. During the war Miss Banton had mastered, in the interest of our blinded soldiers, the revised Braille which is now the uniform type for the blind. On October 15, 1919, she opened a class to train volunteers in the art of transcribing books for the blind. Her first pupil was Mrs. A. S. Thiberge, of New Orleans. The latter, in turn, soon formed a class in her own city. In this way the small bureau gradually grew to a large Correspondence School in Braille, extending from California to Massachusetts, with a

record of thirty-seven graduates, seventy-seven complete books, eighteen books in course of transcription and a total of 4,788 pages. A board of trustees has now been appointed for the work, which will enable the I. F. C. A. to secure the service of a professional proof reader. The present chairman of the organization is Mrs. Josephine Burke Palmer, 5809 St Charles Ave., New Orleans, who has been conducting a successful class in the new revised Braille on the Pacific coast. The director is the pioneer worker for the Catholic blind in the United States, the Rev. Joseph M. Stadelman, S.J., founder of the Xavier Free Publication Society for the Blind, editor of two Catholic magazines for the blind, and engaged for twenty years in the work of reproducing some of our best Catholic literature for those deprived of their sight. He is at present seeking to gather, through donations, sufficient funds to endow his work and render it permanent. The office of the Xavier Free Publication Society is at 137 West 97th Street, New York.

An Excellent Mission Opportunity

THE Rev. Henry I. Westropp, S.J., for many years an untiring worker among our own American Indians, is now displaying the same zeal in distant India. His work of charity and education is carried on among the poor. "Schools are needed," he writes to the *Good Work*, "and the villages under our care are innumerable. Three novenas of Masses will be said annually at the tomb of St. Francis Xavier, at Goa, for those that help us." Father Westropp's address is: Poona, India.

The Daughters of Isabella Club Home for Girls

THE Daughters of Isabella, at Spokane, have carried out the Catholic idea of service in their new Club Home for Girls. To make this undertaking a possibility the local Court Washington 196, caused the Isabella Society of Spokane to be incorporated. The club house was purchased in one of the most beautiful residential districts and will prove attractive for girls who come to that city to attend school or for business purposes. At a very reasonable rate they can thus secure a bright, airy room, the best of food, and the opportunity of enjoying the congenial companionship of the other girl guests, as well as the advantages of a good library and the recreational facilities of the new home. If all our Catholic societies will similarly expend their energies and means in furthering the great work of the Church, social and missionary, we shall enter upon a new era of Catholic progress.

Governor Cox Apparently Not a Jesuit

RATHER interesting, the following explanation of the *Masonic Home Journal*, official organ of the Masons of Kentucky. Retracting its statement that Governor Cox is "a member of a Jesuit order," the *Journal* writes:

In our issue of October 15, 1920, we published a letter from Bro. John L. Newton asking the religious faith of the four candidates for President and Vice President. We, out of courtesy, gave such information as we had and quoted from the *American Citizen*. We did not certify to the truth of this, and told where we got our information. We are now informed that Mrs. Cox is not a Catholic, but a member of the Episcopal church; Gov. Cox is not a member of any Jesuit order, and is also a member of the Episcopal church. Bro. Warren G. Harding and Bro. James M. Cox are both Master Masons.

We shall be very greatly indebted to the *Masonic Home Journal* for any information concerning the various Jesuit orders whose existence is implied in the original statement and in the present correction. Our own limited knowledge is confined to but a single one. The other Jesuit orders must evidently admit lay members, not even excluding non-Catholics. Governor Cox was

thought to belong not to the Catholic Church but merely to "a Jesuit order." There may also, for all we know, be a ladies' auxiliary. The *American Citizen*, whose authority was prudently cited by the Masonic journal may have still other equally reliable information upon this subject.

Money Values in Austria

MANY generous donations have come to us for our Austrian fund. There is no greater Christian charity than the help which is given this impoverished country. Austrian money has lost almost all its value. A visitor to Europe tells us of 300 *Kronen* being the equivalent in exchange for one dollar. A Jesuit Father, writing from Innsbruck mentions as an example of the depreciated currency that a simple water jar, which could formerly have been bought for five *Kronen*, cannot be had now at less than from 500 to 600 *Kronen*. Our complaints were loud when American money had for a time sunk to half its value in the United States; Austrian money has sunk in this instance to one-hundredth part its former purchasing power. Can we then conceive of the misery which this implies! The writer referred to is stationed at the Canisianum, at Innsbruck, a school of theology numbering from 200 to 300 students. Without the help received from American alumni, he adds, the school would necessarily be forced to declare bankruptcy. Making no plea for his own needs, which must be great, he submits a list of addresses singling out cases where help is urgently needed, such as a family of ten children where father and mother are in ill health, or a convent of Carmelite Sisters, where food and money are sadly wanting, and other instances of human misery. Charity is not dead in Austria, but her hands are empty, and she must turn to other countries that God may touch the hearts of men and women to send help in this great distress.

Monthly Holocausts to the Demon of Speed

THERE are many forms of the modern Moloch. One is that of the speed fiend. From sixty to seventy pedestrians are killed every month by automobiles in the streets of New York alone. In October the fatal number was exactly sixty-four, and thirty-five of these were children under thirteen years of age. November will record just about the same figures.

Under existing conditions sixty-five people are condemned to death on the altar of the great god speed every thirty days. We are used to it. It is part of our system, a recognized feature of our civilization. What right have we, after all, to condemn the ritual of human sacrifice when we come upon it in the jungles of Africa? Our monthly slaying is deliberate and callous. We know we shall kill at least two a day unless some radical change is made in our methods of transportation. And we make no change. It would cost too much, take too much time.

The New York *Globe* editorial from which this passage is taken suggests that a person crossing a New York street may have a somewhat better chance than a soldier in the front line trenches, whose life used to be calculated in days. But considering the small amount of time most of us actually spend upon the dangerous asphalt the editor calculates that there is probably not much choice between the two situations. Conditions are not growing better, but the pagan disregard for human life is daily becoming worse. We are stoically resigning ourselves to the fatalistic creed that in a single city from sixty to seventy human beings must be sacrificed monthly to the demon of speed. Surely the ancient Minotaur, whom we had been accustomed to look upon with horror, was a gentleman in comparison. The question remains: How long shall frail human bodies be compelled to dodge and twist their precarious way among the juggernauts of our refined modern civilization?